

A Comforter
for the afflicted
afflicted with sorrow.

Revised the third time, corrected, inter-
laced, and enlarged in many
places.

With an Addition of sundry Testimonies of
Holy Scripture; whereunto the Af-
flicted may resort, as to a shadow in the
scalding heat of Temptation.

By R. LINAKER.

Luke 6.21.

Blessed are you that weep now:
for you shall laugh.



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The Author to the Christian Reader.

Wise, all-readie, this
small mite of Com-
forts hath been prin-
ted for the benefit of troubled
consciences: and albeit most
slenderly performed, in com-
parison of diuers rich & com-
plete Treatises, which haue bin
published concerning that ar-
gument, especially by two ve-
rie worthy lights of this age,
godly learned men of our own
Country, Master Greenham and

A 3 Master

To the Christian.

Master Perkins: yet, being informed by good intelligence, that my little glean of Consolations is in some request with diuers poore soules, who haue already receiued som measure of pacification thereby: And because I haue beene sundry times importun'd by the Stationer to review the same, I haue once againe examined what I haue formerly written; & here and there corrected, interlaced & added such things as I haue deemed to be further needfull in that behalfe. I confess I haue had time and leasure inough for these two yeares and halfe (for so long I haue bin deprived of my maintenance & ministerie

Reader.

nistry, after thirty years preaching, to haue compiled some large and profitable volume, if grace and abilitie had concurred. But, what can a poor aged & crazed man (without house or home) perform worthy the reading, or looking on? The truth is, as I never judged my selfe to bee furnished with any competent sufficiencie for the great worke of the holy ministerie : so nowe by reason of yeares, many troubles and infirmities which haue deepeley seized both vpon my body & minde, I am altogether vnsit for employment that way, except it were verie plainly to catechize the grounds of chri-

To the Christian &c.

stian Religion, to such as are
ignorāt therof. So that I could
wish some Alms-house, or o-
ther place might entertain me
in my declining age, to yeeld
me some small maintenance,
that I may not bee an eie-
sore, offence or bur-
den to any.

TO



TO THE MOVR-
NERS IN ZION, A WEL-
willer to their peace, and
fellow-feeler of their
burdens.

ALthough this iron
flinty age städeth
more in neede of
an Hammer to
breake, then of
Oyle to supple
broken harts (so
cold and carelesse wee are in the best
things): yet because there is alwaies in
Gods house-hold as well some woun-
ded Trauiler to bee bound vp and cu-
red, as some carnall Saul to bee hum-
bled: therefore the Lord who is rich in
mercie

To the Mourners

mercie and full of wisdome, hath pow-
red forth his spirit on his seruants, to
teach vs to repent & assure vs of mer-
cy. I O H N the Bapt. calleth for repen-
tance, and amendment of life : and
Christ our Sauiour promiseth remissi-
on of sins, and acceptance of our least
endeauours, as a most pleasing sacri-
fice. The Lord hath sent forth some
Boanerges, the sonnes of thunder, to
shake the proud and exalted heart of
man, and to make it to tremble; & to
other-some, his beloved Barnabas, the
son of most effectuall consolation, to
pacifie the trembling and humbled spi-
rit, whom hee only respecteth. Elaiess
trumpet calleth Israel of his sinne: and
the sweet voice of the seruants of God,
the stil noise of the true Aarons bells,
assureth him of pardon. This Treatise
therfore cannot come unseasonable or
unwelcome into the Lordes Family,
where some pant for breath & swoon
away, through the inward pricking of
godly

in ZION.

godly sorrow, and agonies of temptations; while others rest in more peace: as LYDIA, whose heart being opened she attēded to the word. Blessed be the Lord our God, who hath giuen vs the appetite of spirituall hunger, that is of holy desires; and hath made our soules to thirst for grace, as the parched land in drought desirēth the raine of refreshmēt. And blessed be his name for euer, which measureth out to the land of his inheritance, the deaw of righteouſnesse, enen his poore congregatiōn. This handfull of spirituall comforts is gathered out of Gods garden for the Mourners in ZION, who are laid on the racke of Gods heavy displeasure through their sinne and his iustice, plunged after a sort in the gulfe of despair, tortured with the fearefulnessse of a trembling conscience, wounded in spirit (which is the deepest wound and most sensible) rent in sunder with daily feares and conflicts, and impriſoned

To the Mourners

soned for a time in the uncomforable call
chaynes offearful expectation. And cont
yet all this is for their good , eveng sad
make the sick seeke the Physician, th patie
broken a balme of Gilead, the fearefull seek
a shelter, the fleer a refuge , and th shyn
breathlesse spirit a blessed rest. To such on
is opened the fountaine of DAVID in th
and to such doe belong the waters thaning
flow from under the thresholde of thē w
temple. Shiloach refresheth Ierusalem a sea
and all the rivers of Damascus, as Aialle
banah, and Pharpar, are not like thē w
waters of Israel. Come downe therfor boor
& bathe thy soule in this iordan, thassing
thou mayest be cleane, and depart ioy ast
full, as NAAMAN did after seauen tō
times washing. CHERITH dried vþth
while ELIAH dranke of it : but thibles
faithfull seruant of the spirituall Isra
el, hath digged out, and opened a well flag
of living water, which drought carnot An
diminish, nor Philistines stappe vp, or peac
take away frō thee. I may therfore wel and

call

In ZION.

I
tabell call this Treatise the Anatomic of the
Ansontrite and broken heart, where the
men sad shall finde comfort, the sufferers
the patience, the afflicted deliverance, the
refuselie true wisedome, and the langui-
d thressing spirit a stiffe of Israel to lean up-
on. And marnel not, that heauinesse is
v i d in the night to the whose ioy the mor-
thning shall bring forth. If teares shall
f th be wiped away, then teares must be for
sale a season: and if the laden with sin bee
as called to rest, then conscience of sinne
e this the way to quietnesse. Reade this
for booke therefore with praier for a bles-
thassing, and thanks for the benefit. And
ioy after that by reading and applying it
to thy selfe and state, thou hast found
d vþt hearts desire; then let thy soule
thiblesse him whose compassion, & Chri-
I sian endeuer offereth to thy hart these
well flagons and apples of holy consolations.
And pray thou with me for Ierusalem
& peace, & for her childrens prosperity,
we and pray to the Master of the husban-
dry,

To the Mourners, &c.

dry, the Lord of the haruest, the planter of the vines, to visite the blessed plants & fragrant hearbs of his Eden with the dewe of grace and sunnie of righteousness; That the dead stockes may be raised, and the rootlesse branches may live, and become fruitfull. Bless the plants of thy right hand, dresser of the vines: pull vp by the rootes whatsoeuer is not thine: and grant peace in Z I O N, and abundant prosperitie to all thine Israell which dwell in the Land of thy Canaan, Amen.

Thine in the best bond, even
in the loue of Christ;

T. D.





In the addition of com-
fortable texts of Scripture,
these bee the princi-
pall heads.

I

1 He profit which accrueth to the godly, by the exercise of afflictions.

2 That afflictions to the godly are of absolute necessity.

3 God most gratiouly protecteth & deliuereþ his dearlings out of all afflictions.

4 The Lord will readily receive, and comfortably answere the petitions tendered by the afflicted.

5 God will happily perfect the work of grace begun in his children, by afflictions.

6 He will freely pardon al sin which is frankly confessed.

7 The Lord hath sanctified the Ministry of the Word, to cure all the Ma-
ladies of a troubled minde.

A

A short view of those things which
be handled in the Treatise follow-
ing, wherein these two things
be contained:

FIrſt, an Exhortation, to comfort ſuch as
are troubled in minde, from the manner
of their affliction.

Secondly, there be ſevene ſeverall Obie-
ctions of ſuch as are afflicted in conſcience,
with their ſeverall answers.

The Summe of every Obiection.

THe firſt obiection is, concerning the
assurance of Gods fauour, whero of the
afflicted conſcience verie much doubteth.

The ſecond confeſſeth Christ Iefus to be
a perfectt Saviour: but the troubled minds
cannot thus beleue, that he is my Saviour.

The third complaineth of weaknes offaith.

The fourth, of dulnede in prayer.

The fifth, that the ſoule distressed cannot
leue ſinne.

The ſixt lamenteth hardneſſe of hearts, and
little profiſing by the word of God preached.

The ſeventh and laſt, cries out againſt
wilfull thoughts which arife in the mind.



A COMFORTABLE TREATISE FOR THE relief of such as are affli- eted in conscience.

IT is not long since I promised you som smal remembrance of my hearty desire to afford you some comfort, concerning the inward affliction of your minde, if the Lorde should any way enable me thereto. I haue now therefore (according to the measure of grace retelued) performed that my promise, as you shall understand by reading these leanes following. Wherby if you shall reape so muche comfort, as from the depth of my heart I entreat the Lorde you may. I shall account my selfe for ever thonre merele bound by all manner of burdis, and thankfullesse unto his blis-
fro maltefles. Nowsoever it fall out,

you shall receiue and keepe this peare
treatise by you, as an vndoubted record
of my good meaning toward you, and
some others, of whose particular estate
I haue some certaine knowledge, & for
whom I pray most hartily, as I do for
you.

Inward afflictions are neither common nor easie to be borne. And that
because it is not outward, but inward;
not of the bodie, but of the mind. For as
Salomon saith, A sorrowfull minde dry-
eth the bone. **Proverbs 17.22.** Againe,
A man will sustaine his infirmitie, but a
wounded spirit who can beare it? **Prover-**

18.14. His meaning is, that no out-
ward griefe or discommodity whatsoe-
uer, but may be endured and born with
great patience & constancy: but if the con-
science be wounded, & strike with y the
rough feeling of Gods wrath for sin, or
any other great cause, there is neither
man nor woman which is able to endure
and beare it out long, without greater
gracious assistance from God.

For this cause David the Prophet who
with great courage and wildeome en-
dured the violent oppositions of all his
professed enemies, being verie man-
migh-

for an afflicted Conscience.

3.

mighty and malicious as appeareth in
the second, third, fourth, & fift Psalme:
yet when this valiant champion and
challenger was set upon by God, when
his wrath had clasp'd fast holde of his
guiltie sinfull conscience, in the agonie
of his spirit being tortured with hellish
torment he cries out most passionately,
Lord rebuke me not in thine anger, neither
chastise mee, in thy wrath; have mercy
upon me, for I am weake; and heale mee
for my bones are vexed; my soule also is
sore troubled; but Lord how long will
thou delay?

The minde of man is the fountain
of consolation, which ministreth com-
fort unto him in all other troublous: If
that become comfortlesse, what shal
comfort it? If it be vido of helpe who
shall helpe it? If the eye which is the
light of the body be darknes, how great
is that darknesse? If the salt whiche sav-
ourceth all thinges be insavourous, for
what is it good? If the minde which
sustayneth all troublous bee troublous
dreadfulle is that troublous? I
I shall alwaies wan of God comming
unto us by the holy Ghost, or a minde
of encouerit ministracions. Subiectio-

3

Consolations

Iptakeaway his Cattell, when the fire
from heauen burnt vp his shæpe and
seruants, when the Caldeans draue a-
way his Camels, when a violent tem-
pest blew downe the house, and killed
all his children, as it were with one
stroke; yet with great patience he bare
all these heauey crosses and losses, as is
declared by his owne speeches whiche
he uttered for a worthy memorandum
to all posterite, saying; Naked came I
out of my mothers wombe, and naked
shall I returne &c. But when at the
strange conference of his uncomfor-
table friendes his minde beganne to
bee agast (which was not so in all his
outward former trialls,) when his
conscience beganne to bee troubled,
when hee sawe the Lord fasten in his
sharpe arrowes, and to set him vp as a
but to shote at, when hee thought
the Lord made hym possesse the sinnes
of his youth; this glorious patterne
could not beare his griefe, but was
so yeaste, that hee may commend the
Image of a wounded spirite to all
that come after him to the ende of the
world. In so dooing hee did him selfe
a good service, for hee did shewe
them that were worthy to see him
what hee had suffered, and what hee
had done, and therfore hee did
not let them saye, that hee
had done nothing, or that hee
had done nothing worthie to be
seen, or to be remembred.

to sustaine a wounded conscience, may
appeare by comparing it with other
evils which fall into the nature of
man.

There is no sicknesse or disease
but physick shouldest a remedie for
it: there is no sore but Chirurgerie will
afford it a salue: friendshipp helpeþ
povertie: there is imprisonment, but
there is hope of libertie: suite and fa-
vour recouer a man from banishment:
authoritie & time weare away reproach:
but what Physick cureth? what Chi-
rurgerie salueth? what riches ranso-
meth? what countenance beareth out?
what authoritie asswageth? or what fa-
vour releueth a troubled conscience?
Experience shewes plainly that a trou-
bled mind impaireth health, dryeth up
the bloud, wasteth the marrow, pineth
away the flesh, consumeth the bones: it
makes all pleasures painfull, and
shortneth this life: no wisedome can
counseil it, no counsell can advise it, no
wisise can asswage it, no affwagement
can cure it, no eloquence can perswade
it, no power can ouercome it, no scien-
ce will assay it, nor incantier can
charme it.

6 Consolations

That this is so, you can speake from your owne experiance: yet for your comfort, remember that you are not alone; the due consideration whereof may put a little cheere vp your heatt: For you reade of some in the scriptures, some you heare of, and some you know your selfe, who groane under the same burthen, whose consciences are set very hard upon the racke, and whole poore soules are in like case, as well as yours.

This is one principall point, which I would haue you thinke vpon continually; but then especially, when Sa-
the trou-
bled mind
which
would be
often and
through-
ly thought
on.
A princi-
pall com-
fort for

than would beatre you downe, that you are alone in this kind of affliction, and that no body is so troubled as you are: For this purpose you may remember what the sentence of the holy Apostle, whereth haeth you to understand, that the same afflictions which you indote, are also accomplished and suffered of your other brethren which are abroade in the world: as I haue shold say. Let not such a thought as this is aliet way you, that you shold think you haue no followers.

The best
affected
are your
partners
For there bee a number of Gods de-
villen, who are as much and as

as gr-
as th-
so ric-
stron-
so gre-
ther-
sam-
a-
this-
you-
not-
shar-
bea-
to-
ha-
fo-
pa-
yo-
ce-

for an afflicted Conscience. 7

as great griefe of the minde as you. For
as there is no man so wise, so strong, or
so rich, but there be many as wise as
strong, and as wealthy; so there is none
so greatly grieved in bodie or mind but
there be many who are as daepe in the
same griefe as they be.

Again, if your wily enemy shall by
this kind of temptation assay to wound
your weake conscience, that you belong
not to God, because the correction is so
sharpe, and the rod wherewith you are
beaten so smarting, you may boldly step
to him, wring his weapon out of his
hand, and therewith thrust him thoro:—
for the manner of your chastisement doth
proue very strongly to the comfort of
your conscience, that you are highl. in
Gods fauor: & why? because you are not
only partaker of that correction wherof
all the sons & daughters of God are par-
takers (for so many as are without corre-
ction are bastards & not children) but of
that kind of chastisement, which only is
proper to those who aboue many others
have been in greatest fauor with God.
For example, David was a man (as you
have learned from the scriptures) ac-
cording to Gods own hart, that is, such a

Another
chief com-
fort a-
gainst Sa-
thans tem-
ptation.

Heb. 12. 8

David was
greatly
loved of
God, and
grievous-
ly afflic-
ted.

one as the Lord set great store by : he notwithstanding was thoroughly scourged with this his stinging whip, as you may reade at large, not in one, but in many Psalmes by name the sixt psalm throughout, a great part of the two & twentith, the eight & thirtith y whole Psalme, the one and fiftith, and many more. Whiche that you may more readily finde I haue gathered together, and placed them in the Margin, for you to turne to, and read when you thinke good : where you shall understand that his estate was all one with yours.

Againe you may remember, that Paul the Apostle was a chosen vessell, whom

God had separated frō his mothers womb: and therewithall you cannot bee ignorant how sharply he was handled, when the messenger of Sathan was sent to bothe and buffet him very sore, & that for a long season: so that although he prased often & earnestly, yet could hee not bee deliuered. This onely hee received as an answer from the Lord, that his grace should be sufficient to vnderprop and stay him in his greatest temptation : for my power (saith he) is made perfect through weakness. In this resolution he tellid him selfe

**2. Cor. 12.
7,8,9.**

**Act. 9. 15.
Gal. 1. 15.
Paul a
chosen
vessell
sharply
handled.**

selfe as well contented, vntill such time
as the Lord shoulde graunt him full re-
lease. These are choyse examples of
choise persons, & not many such to bee
found in the whole body of the Scripture: that you may consider how great
a priuiledge of fauor God hath vouch-
fased vpon you, to make you equal with
his dearest childe, & that in such affi-
ctions, as for their suffering of them,
they are aboue many thousands most
renouned. But why stand I vpon these
examples: wheras Jesus Christ himself
(being the son and heire, in whom onely
the Father is most highly wel pleased) was
not onely in measure & mercy thus cha-
llenged as you are, but as wee say com-
monly, beaten without mercie: yea, he
was turned and beaten, so as through
the exceeding great anguish of his soule
he sweat such a sweat in the garden, as
never man sweat the like, that is, drops
like drops of bloud, trickling down to the
ground. Yea further, being brought &
hanged vpon the cross (beside all the vil-
lainy offered & don to him by the maliti-
ous cruel Iernes) his own father handled
him so extreanly, not like a father, but
as a most iust judge, þ he could not any
longer

Passe not
by this
example
without
some good
medita-
tion.

Trouble
of minde,
a great
privilege
of Gods
fauour.

Mat. 3. 17.
The Son
of God
most tro-
bled.

Lu. 22. 44.
Your af-
flictione
but a mean
biting to
that
your Sa-
uour
hath suffe-
red for
your sake,
that you
might
have ease.

longer bite in his griske, but in great
bitternesse, breakes out into these
words sauoring of deepe despaire. My
God, my God, why hast thou forsaken me?
These words, I say, sauor strongly of de-
spaire, because he cries out that God had
forsaken him: yet was he farre from de-
spaire, because in the greatest confit
with Hell and Sathan, his whole trust
was in God: and therefore with most
assured confidence, not once, but againe
he doubleth his speche, saying, My God,
My God. Thus you haue not only ma-
ny of the faischfull, but the son of God
(clad in your nature) more than a part-
ner with you in your sufferings: which
I haue alleaged to this end, that you
may know that as al things work for the
best to those that loue God, even to them
that are called of purpose. So this afflic-
tion of yours, which because it is so sharp
shall therefore worke your good a great
deale the rather. For expperience teach-
eth, that that purgation which for the
time doth work most strongly, and pur-
geth the patient to the greatest paine,
both in the ende bring the most easie to
him who hath received it.

Ro. 8. 28. The shar-
pest affi-
ctions
worke the
sweetest
comfort.

But it may be you wil take exception
against

for an afflicted Conscience. 11

against this last example of Christ Je- One ex-
sus, and say that he was not so tormented: cep. ion.
ed for his own, but for your sin, because
he was without sin. Therein you speake Heb. 4.15
most truly; for the Apostle saith, He was 1.10.2.1.2
delivered to death for our sins: as if hee Rom.4.15
should say, Whatsoeuer grete or tor- ^{ment}
ment he endured living, or dying, he en- ^{nized}
dured it for our sakes, that the whole ^{afflicted}
fruit & comfort therof might redound to ^{abundant}
us. And to this agreeth that which is ^{equall}
written in the first Epistle of Peter: Who 1.Pc.2.24
his owne selfe bare our sins in his bodie on ^{nowred}
the tree, that we being delievered from sin, ^{brought}
should live in righteousness, by whose ^{noysome}
stripes we are healed. From hence there- ^{Christ}
fore may you reap no small comfort, for ^{hath suf-}
the peace of your conscience. In the greate ^{fred the}
heat of temptations. For in as much torments ^{that we}
as hee suffered not for his owne, but for hell, ^{might not}
your sinnes you may be therefore well ^{suffer the}
assured that you shall never taste of those ^{yea, that}
hellish tormentes, which your sinnes ^{never suf-}
haue deserved; and that because your ^{for them.}
Sauetie, your Mediator, your Sa-
moure IESVS CHRIST hath in
your nature, but in his owne person
(even to the uttermost of Gods justice)
suffered them for you, that you might
be cured

neuer suffer them, but be full, and for the
uer discharged, both in this world, & comp
the world to come. For, as the Apostle
Rom. 8. 1. witnesseth, There is no condemnation
to them that are in Christ Jesus.

Another exception thus reply; that you must grant, that it is
no condemnation to them that are in
Christ Jesus, for that must needs follow
true: No man can with any colour of
reason gainsay it, because the undoubt
ed truth therof is so plainly avouch'd
from many most evident places of ho
ly Scripture. But all the doubt lies in
this, whether you your selfe be in Christ
Jesus or not. For of that cannot you be
perswaded. If you could be assured thereof,
then you would not doubt, but perad
were without all danger of condemna
tion. But this is one point, whic'd doth
worke no small trouble in your consi
erance. So to then, let this be one chiefe
point to deale with you in.

And first to begin withall: Consider he
what hath beene the testimony of God's
spirit unto your spirit in former time
& then I doubt not, but either framid the
sense of the same spirit crying in your
hart Abba Father, or strok remembra
nce of

for the daies of old, wherin you haue had
 a comforteable assurance of Gods fauor,
 þou shal be able to repel the force of this
 temptation, & be comfortably perswaded
 of your saluation in Christ: because
 þu wyl þe holy Ghost the spirit of truthe can-
 thet lie, that whom God once louerh bee-
 comes continually to the end. But to
 þis follow this more largely, let me ask you
 my this one question. And I doe not onely A great
 now pay, but on Gods behalfe for his glory, charge.
 Aske the god of your soule, I charge you Once as-
 how answer me plainly and truly. Had you euer had any assur-
 answere me plainly and truly. Had you euer had any assur-
 any assurance of saluation in red of sal-
 vation. Once as-
 your life: were you euer perswaded by the word to be saved
 by the death of Christ Jesus? did you e-
 ver freele the power of true Repentance An unfa-
 in your soule by these marks, that you ned fors
 were more gricued and sorry at the heart row for
 of your sins, then for any thing in the sinne, a
 whole world? did you & do you beaten deadly ha-
 deadly haterd against them, as against tred, a
 the diuel himself? did you & do you put- found pur-
 pose to the uttermost of your power, to amends
 to abhorre and forswear the practise of malmarks
 them all. more particularlly and spe- of Gods
 cially your most pietious and dearest childe.
 You shoulde not haue beene most loathsome Cor. 7.9
 and 10.11.

Luk. 7.15.
See you
answer to
euery ar-
ticle tru-
ly as you
wil answer
at your
perill. A
Psa. 1.2. no
Phil. 3.8

and best pleasing to your accorsed
ture, doe you in the uprightnesse & tri-
of your heart resolute by Gods go-
grace to walke in holynesse and righ-
tousnesse all the dayes of your life: di-
that word which you haue heard
long, so soundly, and powerfully pa-
ched to your conscience, which you re-
so diligently, wherin you meditate an-
take so great delight, as that you cou-
all worldly things but losse and dum-
in comparison thereof: did that won-
I say, never speake peaceably to your
science by the holy ministrie: did it ne-
ver give you assurance and joy in the
Holy ghost: did it never worke su-
weet comfort, as no worldly joy cou-
be like unto it: did you never heare sun-
a sermon from your owne godly an-
carefull Pastor, or from any other, th-
you haue said at your comming home
you would not for all the worlds ga-
but you had heard it, because it was
sweet and comfortable: did you never
speak that word, from the true feeling
the hart, which might warrant you in
that you are in C H R I S T I E S V-
I f this land hath had this gracie
and powerfull work in it, you will see

am fully perswaded it hath, and your selfe cannot denie it: for if you doe, beside the great wrong you offer your owne soule, you trespass against that spirit, whereby you haue bee ne sealed vnto the day of redemption) then know assuredly you are so grafted into the body of Christ Jesus, as nothing shall bee able to separate you from that loue which the Lord your God beareth you in his deare Son, in whome hee hath so loued you once, as hee must needes loue you you for euer. And that because the Euangelist saith, whom he loves hee loves to the end. **F**or the gifts and calling of God are without repentance. Againe, God is not as man that hee should lie, neither as the Sonne of man that he should repent. **H**ath hee saide, and shall hee not doe it? and hath hee spoken it, and shall hee not accomplish it? **N**o, bee you well assured, and wryte vpon it, that the strength of Israel will not lie nor repent. **F**or as the Apostle Iames saith, with him there is no variablenesse nor shadowing. **I**n the same place hee sayeth, **L**et these & such like places be alwaies in your remembrance, & giue your selfe vnto the continual meditation therof.

Eph.4.30.

Gods
loue is a
uerlastyn
g and vn-
changea-
ble.
John 3.1.
Ro.11.29.

For

Therefore
read the
often and
continu-
ally, that
you may
alwaies
haue the
at your
fingers
end.

For they shall stand you in great stead
if you can cal them to mind, when your
temptations shal assaile you with grea-
test strength: for as the wise man saith,
A word spoke or remembred in his place
is like apples of golde with pictures of
siluer; Pro. 25.11. And forget not, often
to think of such excellent places as that
is, which you finde written in the eighth
chapter of the Epistle written to the
Romaneſ, after this manner; What
shall we then say to these things? If God
be on our side who can be against vs? who
spared not his owne Sonne, but gaue him
for vs all to death, how shall he not with
him giue vs all things also? Who shall
lay any thing to the charge of Gods cho-
sen? It is God that iustifieth: who sha-
condemne? It is Christ which is dead, ye-
or rather which is risen againe, who is al-
at the right hand of God and maketh re-
quest also for vs. What shall separate
from the loue of Christ? Shall tribulation
or anguish, or persecution, or famine, or
nakednelle, or perill, or sword, &c. ¶ of L
I am perswaded, that neither death ne-
life, Angels nor principalities, nor powfull
ers, nor thinges present, nor thinges to
come, nor height, nor depth, nor an-
gels, nor
creati-

creature shall bee able to separate vs from
the loue of God which is in Iesus Christ
our Lord. And full sweete to this pur-
pose are those wordes of the holy
Prophet David; The Lord is neere vni- Psa.34.18
to them that are of a contrite heart, and
wil saue such as bee afflicted in spirit. Great
are the troubles of the righteous: but the
Lord deliuereth him out of them all. A-
gainst Weeping may abide at evening, but Psa.30.5.
joy commeth in the morning.

But, you finde no such matter, you
say: for this trouble of minde hath
holden you, not only nighes and daies,
but weekes, moneths, and yeeres, and
yet you can finde no ease nor comfort.
Bee it so, yet bee not therefore out of
heart: for the longer it bee before you
haue ease, the more welcome it shall
bee when it commeth. And to this
purpose are the wordes of the Wise
man where hee saith, The hope that
is deferred, is the fainting of the heart: Pr.13.12.
. but when the desire commeth, it is a tree
of Life.

A Marchant venturer in his late-
full calling crosses the seas to Turkie
or some farre countrey with his wares
and Marchandise, making reckoning
C within

within so many Moneths to returne,
if the windes fauour hym, and the mar-
kets answer his expectation: his louing
Wife at home about the time appoin-
ted with gladsome heart looketh dayly
to giue him a chearefull welcome: but
but by distresse of weather or som other
accident, shae heares not of him: or if
shee doth, the newes is most uncomfor-
table unto her, that hee and his goods
are cast away: or else hee is taken priso-
ner by some mercilesse and cruell En-
emie. Thus the goodwoman with sor-
row and grief pines and wanres, many
a day being wholly distracted betwene
hope and feare. At last, when she thinks
least, her dearest Husband returned
safe with great wealth: hee hath tar-
ied long and verie longe, but at lat
hee comes: Is hee not welcome be-
cause he hath taried long: nay, is he
not so much the more more welcome?
Be your selfe Judge, and the Lord
giue you the spirite of iisledonie to
make application for your best good.

Lastly, lette the wordes of Eli-
phas the Temanite bee fast bound un-
to your soule, which you shall find thus
reported in the booke of Job, the fi-

Chapter, 17, 18, 19, Verses. Behode, blessed is the man whome GOD correcteth : therefore refuse not thou the correction of the Almighty. For hee maketh the wounde, and bindeth it vppe : hee smiteth, and his handes make whole. Hee shall deliver thee in sixe troubles, and in the seauenth the euill shall not touch thee. The summe and drift of all that which hath bene sette downe (from the beginning to this present place) is to encourage you concerning the manner of your affliction : which though it bee sharp and bitter to the flesh, because no chastisement for the present seemeth to He.12.11 bee ioyous, but grievous : yet there A principall com- is a time when it shall bring the quiet fort for fruite of righteousness vnto them the affli- that are exercised thereby. In regard ted soul. hereof, Moses the man of GOD Deu.8.16 sayth, that the Lord humbled his owne chosen people and prooved them, that hee might doe them good at their latter end.

And truely, in my pore judgement, you may gather farre more vndoubted assurance of Gods everlasting fauor to-wards your soul, by these inward afflictions,

Afflictions better takes
of Gods loue than
riches & prosperi-
tie.

Heb. 1.2.
Mat. 8. 20

Heb. 2.10

2.Tim. 2.
11,12.

Acts 14.
22.

Rom. 8.28

Afflictions the
high way

ons, then by any outward prosperitie
of any worldly blessing whatsoeuer,
whether it bee of health, of riches, or
such like. And that, because in these

your afflictions you are most like vnto
your Head C H R I S T I E S V S;

who though hee were the right Sonne
and heire of the whole World; yet had
hee not a house to hide his head in, as
himselfe confesseth.

But it pleased the
Father (seeing hee would bring many
Children vnto glorie) to consecrate the
Prince of their saluation through affi-
ctions. Now, as the holy Apostle rea-
soneth : This is a true saying, If wee
bee dead with him, wee shall also live
with him. If wee suffer with him, wee
shall also raigne with him. To be shart,
the Holy-ghost sayth, That wee must

by many afflictions enter into the King-
dome of God. And once agayne, Those

whome hee knewe before, hee also pre-
destinated to bee made like to the image
of his Sonne, that hee might bee the
first-borne among many brethren. So
that you may well perceiue you are not

thus farre forth any whit out of your
way, but you keepe the rode, euен the
to heaven good way whiche leadeth you as streight

as a line vnto the Kingdome of Heauen. And therfore as no Traueller, who keeps his right way, and knowes it, will be sorry, but very glad, because hee trusseth to come to that place, where his desire is to abide: so, no moxe cause haue you to be grieved, but rather to rejoyce, because you knowe you walke in the streight path, which shall bring you to that place of your abode, where you would so faine bee, and where you shall abide most blessed and happie for euer. Thus much haue I thought good to offer vnto your godly meditations, to encourage you concerning the manner of your afflictions. The Lord grant you a rich portion of his holy spirit, that your troubled mind, which with sorrow and anguish is so low cast downe, may reape a gracious blessing.

Now you shall further understand in fewe words, what shall be the substance of all þ matter which followeth in the remainder of this poore treatise. I purpose so neer as I can, to gather together those obiections, which you and others do object against your selues: and so farre as the Lord shall afford me his grace, I intende in order to answeare them, that you

The sub-
stance of
the whole
Treatise
following

may possesse some portion of comforta-
ble contentment for the peace of your
conscience: which the G D D of al com-
fort and consolation give you and al his
afflicted servants (whomsoever) aboun-
dantly for his son I E S V S C H R I S T:
sake, Amen.

The first
objection
and an-
swere.

The trou-
bled mind
doubts of
Gods fauour
towards
you.

The first and principall objection (so
far as I can concilie & learne by con-
fidence with you, & so many as I haue any
acquaintance with) is this: That you
doubt much of Gods fauour towards
doubtes of you, that you feare it greatly you are
not the childe of God, and if you be yet
ca you not be therof certenly perswaded.

This objection hath already bee[n] an-
swered in part: notwithstanding, because
it is as the foundation of all the other
objections. I will in hope of Gods gra-
cious assistance endevor my selfe to an-
swere it more fully, for your better con-
tentment. First therefore I would gladly
learne this one thing of you or of any o-
ther (who is your partner in these temp-
tations) who it is that beareth you so
greatly in hand, you are not the child of
God. If you answe[re], your conscience,
through the greatnessse of your sin doth
tell you so: then do I againe demand
of

A needs-
full point:
make it
well.

of you, who it is that sets your conscience a work to urge this point & to what end? If it bee GODS spirit, you may bee right glad; because then it is for your good: namely, for your further effectual humiliation by unfeigned hearty re-
Repentance, not to bee repented of; and that you may bee enforced to go out of your selfe, to seeke the forgiuenenesse of your sins and everlasting saluation in C R I S T his death and obedience, to the full assurance of Gods fauor, and also the euerslasting peace of your con-
science.

Hearken
to Gods
spirit: for
he seeks
your
good.

But speake the truth: Is it not rather a strong temptation of Sathan your deadly Enemy to trouble the peace of your Conscience, & (if it be possible) to drue you to desperation? If it be so, as I feare it greatly, then say I unto you, there is no cause why you shold beleeme on him, First, because he is a liar, Second-
ly, because he is your enemy, who means you no good at all. That he is a lyar it is manifest, because hee hath beeene so from the beginning. And hee cannot noyme change his nature, no more than the Leopard can change his spots, or the Blacke Woode his skinne.

Ioh.8.44.

If hee say you are out of Gods fauor, that he loues you not, that you are not the Childe of God; beleue him not, yea answere him thus, that you doe the rather beleue the contrarie: that you are in Gods fauour, that he loues you, and that you are his childe whome hee hath chosen in Christ Jesus. For he that was not ashamed to charge a lie vpon God himselfe, will not sticke to face you out with any vnruth. Therefore you are to reiect him as a notorious treacherous deceiver, not worthy of any credit in any matter whatsoeuer. It is as much againtis his nature to speake the truth, as

Gen. 3. 4.

Heb. 6. 18. it is possible that God shoule lie, who is

Rom. 3. 4. onely and ever true. Therefore, there

is no cause why you shoule beleue such a common liar as the Diuell (who will lie as fast as a Dog can trot, as wee use to say in our common speech). But you haue just cause to except against him; not onely in this particular, but generallly in whatsoeuer he shall say or obiect againts you.

Againe, you neede not doubt that hee

is your enemie, and that to the death:

Re. 12. 10. because hee is the common accuser of

1. Pet. 5. 8. the bretheren, and (like a roaring Lion)

goeth

goeth about continually seeking whome he may devoure. In regard whereof you are not to harken to him, or belieue any thing he shall say vnto you, no although he speake the truth. And my reason is, because hee will not tell you the truth, to helpe, but to hinder you; not to cheere, but to choake you; not to saue, but to spill your blood. And wheras you will reply, you cannot deny but he saith the truth concerning the greatnessse of your sinnes, and that iust condemnati-

No credit
to be gi-
uen to the
diuell
though
he speake
the truth,
because
his mea-
ning is
bad.

on which you haue deserued for them; I answeare thereto after this maner: That you are not to take the knowledge of your sins from Sathan, because he wil not tell you the truth. and the whole truth as it is indeede. For either he wil pare your sins, & make them lesse than they be, to make you altogether care-lesse, or else he wil make them greater than they be, to throw you headlong into despaire. But you are to take the perfect knowledge of your sinnes, from the true understanding of the Lawe of God, fast gited to your conscience, by the holy ministrie, which GOD hath ordained for this purpose, that you may thereby come to true and unfaigned

Mark the
diuels
cunning.
The holy
vse of the
Ministrie
Rom.7. 7.
Regard &
reuerence
the mini-
sterie if
you loue
your
soule.

repent-

repentance of all your sinnes, and b
saued through faith in Christ his blood.

Ioh. i. 7. **F**or, the blood of Christ doth cleanse you
from all sinne. And if you will yet reason
against your selfe, that your sinnes are
so great, that you can gather no assur-
rance of Gods fauour toward you: then

Examples
of notori-
ous sin-
ners who
repented
and were
pardoned

and from
No easie
matter to
comfort
a troubled
mind.

let mee offer to your consideration some
examples of such notorious knownen
sinners, as the world cried shame of,
and yet repenting had their sinnes for-
givuen them. I meane, of set purpose to
make choise of those persons and people,
who in the scriptures are noted to bee
most infamous: because you and such
as are so exercised as you are, doe in
deepe charge your selues further than
you ought. **F**or you make your selues
so bad, as though none were to bee
compared vnto you, or as though God
had no mercie in store for you. And here-
upon it comes to passe, that no counsell
be it never so graue & gracieus, no rea-
sons bee they never so many, pregnante
and weightie, can preuaile, or per-
suade you, nay scarce any place of holy
scripture, though most fitly and faith-
fully alleged and applied to the pur-
pose, can bee fastned vpon you; which

may

may bring any small partion of peace, unto your troubled consciences. I intend therfore to match you so, and with such, as you shall bee forced to confess you are outmatched. The ende shall be this, To bring glad tisings to your heauie and sorrowfull soule, that God both is and will be more fauourable to you, then you can as yet be perswaded.

For if God haue shewed mercy to those who by reason of their knowne sins, were in all mens iudgement further from mercy: how can he deny you mercy, who never brake into that outrage of sinne, and yet doe most humbly sue unto him for mercy? That good master, who gaue his bad seruant at his own intreaty, tenne thousand talents, would not haue beeene hard unto him, who ought but a hundred pence, if he had sued unto him, as he did to this cruel and unmercifull fellow seruant, who by no meanes would bee intreated, to shewe that fauour in a little debt, which was shewed him in a very great summe. Remember I pray you, that you haue to deale with a God, who is far more mercifull: and therefore you may be sure to finde more fauour.

Reasons
to per-
swade the
afflicted.

The Lord
perswade
your hart

Ma.18.28

You

Mary
Magdalen
a notori-
ous and
knownen
sinner.

Luk.7. 38

29.
The hypo-
criticall
Pharisee is
offen-
ded with
Christ.

Iesus
Christ
likes Ma-
ries do-
ings.

You reade in the Gospell of Saint Luke, the seuench chapter from the thirtie & sixt verse unto the end of the chapter, of Marie Magdalen, and of her behauour, being a woman not onely vehemently suspected of lewd life, but openly knowigne for a common harlot, and generally so taken, as may appeare by the words of Simon the Pharisie: who receiuing Iesus Christ into his house, thought never a deale the better, but much the worse of hym, because he suffered so bad a woman to come so neare him, but especially to lay any hand vpon him, as to wash his feete with her teares, and to wipe them with the haire of her head: to kisse his feete, and to anoint them with ointment. Al this notwithstanding, marke what maruaillous great mercie Iesus Christ shewes to this so wretched and sinfull a woman, now weeping & wasling, moaning and mourning, greeving and groaning vnder the intolerable burden of her mosse loathsome and abhominable sinnes.

First, hee takes in very good part whatsoeuer she had don vnto him: where as Simon looked he shold not on him

haue shewed his great disliking of her dealing, but haue shaken her vp, & that roundly for her lawciness, to come so neare him without his loue and leue.

Secondly, he is so far from misliking her behauior in that present action, that haue doth highly commend her to Simon; and that after so special a maner, that he giues him to vnderstand, hee takes better liking of her kindnesse, then of all the great prouision which bee had made for him: because whatsoeuer she did, she did it with an upright hart towards him, & in a sincere loue for the god of her owne soul: thirldy, for yeale of her hart which

now was grieuously tormented for her wicked life past (as appeared by the abundance of teares she poured out) bee sayth to Simon in her hearing, that many sinnes were forgiuen her. ³

³ Luk.7.47. Maries sins for-
giuen her

fourthly, that shee might take better holde of his wordes, and apply them to her selfe for the comfort of her owne soule, bee turnes his speech particularly unto her and saith in more speciaall manner, Thy sinnes are forgiuen thee, Thy faith hath sauied thee. Lastly, that shee might depart a joyfull and blessed woman indeede, wanting nothing whiche

⁴ Christ speakes particu-
larly to
Marie for
her com-
fort.

⁴ Ve.48. god

Maries
happy
farewell.

Vest. so.
The appli-
cation of
the first
example.

Apply the
plaister to
the sore
that your
soule may
have ease

The tears
you shed
are not
spilt, for
the Lord
hath put
them all
into his
bottell.

might make for the peace of her con-
science, he giveth her a most sweet fare-
well, saying, Goe in peace.

Now let me reason a little with you
concerning this woman : can you
when you haue strained out your sins
to the uttermost, make your selfe as
badde as this woman ? No, you can-
not, you may not, you dare not. For how
dare you slander your own self, when
is not any way lawfull to slander ano-
ther? and if you bee bound to tender the
good name of your brother as well as
your own, then it must needs follow,
you are by nature most bound to tender
your own. If then you cannot deny, but
you are by great odds outmatcht in this
example, shew me what solid reasōn you can
bring to prove, why Jesus Christ shold
not entreat you as kindly, & shew you as
much fauor as he shewed to Marie : espe-
cially when as your sins (even by your
own confession) are neither so notorious,
nor so apparant, & oþer in outward trans-
gressions, to be seene and iudged by the
world, as hers were ; And yet, for all
that, your teares as many, your heart
as much tormented with sorrow, your
kindnes as great to Christ in his mem-
bers,

bers, & your desire as unfaid to bee
wholly his, at his comandeinent. Did
he regard her, & wil he reiect you? did he
not shew her a hard countenance, & will
he look sorwely vpon you? did she let not
so much as any one teare fall in vaine?
did her teares inouc him to compassion?
and doe you thinke he wil not haue pity
vpon you, & put all your teares into his
bottell? were many sinnes forgiuen
her, & can any of your sins be unpardo-
ned? was her faith strong to sauie her,
& shal your faith want strength to sauie
you? did Christ for a farwel bid her go in
peace, and wil hee send you away emp-
tie without peace? No verilv. If you
thinke so, you thinke much amisse:
and therefore such a thought must not
depart without some due chastisement.
Suppose there is a man of so great
wealth, that hee knowes no ende of his
goods. And suppose that this man hath
many debtors, that owe him very great
sums of mony. As for example, som owe
him thousands, some hundreds, & some
many score of pounds. Amongst them
all there is one poore man, who owes
him twentie pounds, twenty nobles, or
twenty shillings, which haue is no way
able

Psal. 50. 8.

A familiar
resem-
blance.

able to pay, nor any penie thereof, if hee
Should bee cast in prison, and lie there
till hee rot. If this great rich man shall
cause proclamation to bee made, that all
his debtors should come to him, pro-
fessing solemnly hee will frankly and
freely forgiue them all, vpon this con-
dition, that they will but confess and
acknowledege the debt to bee due, bee it
more or lesse; If the poore man shoule
come in among the rest of the debtors,
and confess himselfe to owe him such a
summe as I haue named, lay forth his
pouertie, and therewithall humbly vpon
bis knees with teares beseech him to
shew some fauour toward him: should
not hee in this case haue good hope to be
forgiuen, especially if before his face he
should see one to haue thousands forgi-
uen for a word of his mouth? The wise
man sayth; Hee that hideth his sinnes
shall not prosper: but hee that confesseth,
and forsaketh shal haue mercy. Pro. 28.13.
To this agreeth that which is written
by the holy Apostle; If we acknowledge
our sinnes, G O D is faithfull and iust to
forgiue vs our sinnes, and to cleanse vs
from all vnrighteousnesse. And I beseech
you marke howe sweetly the Prophet
speakes

Hee that
forgives a
great det-
will rea-
dily for-
give a
small.

for an afflicted Conscience. 33

Speakes to your heart when hee saith,
The Lord is full of compassion and mercie,
Slow to anger and of great kindnesse:
he will not alway chide, neither keepe his
anger for euer. Hee hath not dealt with
vs after our sins, nor rewarded vs accor-
ding to our iniquitie: for as high as the
heauen is aboue the earth, so great is his
mercie toward them that feare him. As
farre as the East is from the West: so farre
hath hee remooued our sinnes from vs.
As a father hath compassion on his chil-
dren, so hath the Lord compassion on
them that feare him: for he knowes wher-
of wee bee made: hee remembreth that
we are but dust. Psalme 103. 8. 9. 10. 11.

12. 13. 14.

These things concerne you verſe
neccetely: and therefore I am so much
the rather to intreat you, not to make
wash way of them: but as they do neccet-
ly concerne you and your god, so to lay
them as neere to your heart, by reu-
lent meditation, that your soule may
 finde a gracious and comfortable bles-
sing.

The second example which I would
haue you to consider and thinke on be-
tis thoroughly, is written in the first

Labour to
apply if
you desire
to haue
comfort.

A second
example
of the
great re-
bellion of
chap. Israel.

D

chap. Israel.

chapter of the prophet Esay, and the eighteenth vers. where the Lord makes a maruaulous large offer of great mercie, vnto a people who had highly offended him, I meane the people of Israel. To these Israelites in most lo-

Ez. i. 18. uing manner the Lord speaketh, Come, saith hee, let vs reason together: though your sins were as crimson, they shall bee made white as snow; though they were red as scarlet, they shal be as wooll. What the offer is you hear: & how great it is, your selfe is able to fudge: euен so large an offer of mercy as none can bee greater. In one word, it is as if the Lord should say, O Israel thou hast sinned against me thy good God most greeuously, & hast deserued that I should not only punish thee sharply, but for ever cast thee clean out of my fauour. Notwithstanding, ¶ thine unfaigned repentance for all thy sins past, and a resolute purpose of amendment hereafter, I am content to forgive and forget them all, and to give thee my gracious generall pardon, to acquite and discharge thee of all and euerie one of thine iniquities, tbat not so much as any one of them shall be able to condigne thee in this world.

A general
pardon
offered.

or in that which is to come.

Here I pray you consider with me, The cur-
the estate and condition of this people, sed con-
at the time of this louing offer : and
therewith also consider, what cause
there was why the Lord should shew we-

them so great fauour. Begin at the
second verse of the forenamed chapter,
and marke aduisedly what manner of
complaint the Lord takes vp against
them. First hee calleth heauen and

earth with all the creatures therein to
witness their rebellion and disobedience
against him. Secondly, hee challen-
geth them of so monstrous unthank-
fulness, that it is too too shamefull : for
hee shewes they were so farre gone in

this point, that the bruite beastes, euen
the oxe and the asse, being dumme crea-
tures, without reason, were more thank-
full in their kinde, to their owners for

their fodder and prouendar. then they
were for so many thousands of blef-
fings, and graces, whiche hee had free-
ly and bountifullly bestowed on them
and theires in this and for a better life.

Thirdly, in the third verse he drawes
out against them a verie substantiall
indictement both for words and matter,

An ap-
peale to
all the
creatures
of disobe-
dience.

Vnthank-
fulness.

A large
indite-
ment.

wherein he layes forth all their ill beha-
viour, and paints them out in most
liuely colours, calling them with great
detestation, Ah sinnetull Nation, a Peo-
ple laden with iniquitie, a seede of the
wicked, corrupt children. Fourthly, he

Esi.1.3.

⁴ A proose of the in-
ditemēt. p̄owes this inditement and every part
thereof, by charging them to their fa-
ces with murder and bloud, by rea-
son of their horrible oppression, and
cruelty towards all in generall; but

Verse 15.
17.

more specially towards the poore, the
widow, the stranger, and the father-
lesse: whom they ought aboue all others
to haue spared, and to haue releued
them by expresse commandement from
God himselfe. This is done in the fif-
teenth & seventeenth verses. In the pra-
ctise of which sins, and al other kinde of
filthines, they were such exquisit work-
men, that they were more like the peo-
ple of Sodom and Gomorra (whom the

Verse 10.

Ex.29.5.

⁵ Hypo-
crites in
the ser-
vice of
God.

Lord with fire from heauen destroyed)
then that people whom the Lord had
chosen, & pickt out from all the nations
of the world, to be a peculiar and a holy
people unto himselfe. Fiftly, they were
such hollow hearted hypocrites in all
the outward exercises of religion, that

the

the Lord detested all their sacrifices,
and utterly abhorred all their prayers,
as you may reade in the 11. 12. 13. 14.
and 15. verses.

To make an ende with so bad a people, as lightly could not be worse, they were so desperate, and hardened in their wickednesse, that they were past cure, and verie small hope (if any at all, of the greater part) of their amendment, because the Lord had assayed by all good meanes, to bring them to some goodnessse. He had wooned them with bles-
2. Sam. 7.
sings, and scared them with his iudge-
ments : hee had chastised them often
with rods, and many times scourged
them with the plagues of the children
of men : but all in vaine ; the more they
were corrected, the worse they were,
and grew to be more desperate, as ap-
peares out of the fift and sixt verses. Af-
ter all this had dealing, as though they
had bee no such lewd and gracelesse
people, or as though they had not of-
fended so grievously, nay rather as
if the Lord had done them some great
wrong, hee seekes to them (whereas
they should haue both sued and sought
to him) that there might bee a trea-
tie

The lord
entreats
peace at
at their
hands
which
had high-
ly offend-
ed him.

tie of peace, and a full reconciliation
made betweene them. For which pur-
pose hee offers in most friendly and lo-
ving maner, to communue with them,
saying, Come let vs reason together.

Vers. 18.

A particu-
lar appli-
cation of
the for-
mer ex-
ample.

Now glorie mee leauue once againe to
deale with your conscience in this point.
Charge your soule with as many sinnes
as euer you can possibly call to minde,
in any part of your life, either before
or since your calling, in ignorance or
in knowledge, in youth or in age, how-
soeuer, or with whomsoever you haue
committed them, either by thought,
word, or deede, in the light of the day,
or in the dacknesse of the night. Binde
them all in one bundle, cast them into
the one end of the ballance: when you
haue so done, take vp the sinnes of this
people, put them into the other end, and
weigh them together without any de-
ceit.

Now, for this once you shal haue leauue
to shewe your best cunning, & see if you
can make your end heauier. If you can-
not (as I am sure you cannot, except
you will use some notable deceit, whiche
will bee soone found out, so as you shal
neuer bee able to answe it) then know
that this is the end of the world.

you

you, and let your conscience also understand, that if the Lord said vnto a wicked people, rebellious and hard harted, & frozen in sinne, Come ; he doth much more say to you, whose conscience is so tender, whose hart melteth into riuers of teares, and who would so faine leauie your sinne, Come, and againe come, let vs two reason together. For, although thy sins bee in thine own sight as crimson, yet shall they bee made as white as snowe : though they bee (to thy seeming) as redde as euer was the deepest scarlet, yet they shall bee as white as any wcoll ; because they shall bee all so perfectly scowred and washed in the bloud of Jesus Chylst, as not any one of them shall bee able to condemne thee, either in this world, or in the world to come.

And that you may be the more bold to come; behold, your sweet Sauour (who being made sin for you, that you might be made the righteousnesse of GOD) saith also vnto you, come : yea for your further encouragement hee offers, and is readie to take you by the hand, and to go with you himselfe vnto the Father, for whose sake you must needes bee most heartily good.

heartly welcome. And if you shall thus
answere your Saviour Jesus Christ,
that glady you would come, but that
your sinnes do so clogge, and load your
heart with sorrow: then heare howe

The tired sinner may bold-
ly come to Christ.

againe he replies vpon you, saying: If
the case stand so with thee, then com in
any wise, yea therfore the rather come.
For, if thy sinnes doe put thee to paine,
and bee as a heauy burden, too bigge
for thee to beare, come thy way, and lay
them all vpon my shoulders: for my

Matth. 11.
38.

backe is broad enough to beare them all,
were they never so many. I am wel con-
tent to beare the whole loade of them
vnto vpon selfe, that thou mayst be ful-
ly and for euer discharged. For such sin-

Marke well that
Christ wil
saue hum-
bled sin-
ners and
none o-
ther.

nners doe I call, and such sinners onely
will I saue, as are in paine. & through-
ly tyzed with sense and sorrow of their
sinnes. As for such sinners as haue stoe
of sins hanging vpon them, and either
doe not feele them to be any burden, or
care for no helpe, I haue nothing to
doe with them, neither will I bee any
Saviour vnto them. For, the whole
need not the Physician, but the sicke. I
came not to call the righteous, but sinners
to repentance.

Mat. 9. 12.
53.

You

You haue a most sure word of the Prophet, to which you shall doe well to take good heede, and to treasure it vp in your heart for your everlasting god: Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercie vpon him: and to our God, for he is verie readie to forgiue. David a worthy Paterne of godlinesse, through sloath, his owne corruption, and Satans malice, sinned grossly with as much aduantage to the blasphemous aduersarie as any religious professor could doe: yet when with unsaftey of row and hatred he confessed, I haue sinned against the Lord, the Prophet Nathan instantly answered, The Lord also hath put away thy sin, thou shalt die. 2. Sam. 12. 13. Among all the Kings of Israel, there was none like Ahab; who sold himselfe to worke wickednesse in the sight of the Lord, whom Jezebel his Wife prouoked: when for murdering of Naboth hee did but counterfeit repentance, hee obtained this fauor from God, that the euill which was threatened against him should not bee in his dayes. 1. Kings 21. 25. 26. 27. 28. 29. But Manasses, King

King of Iudah is pointed out as a mon-
ster not to bee matched for his wicked-
nesse, his apostasie, idolatry, cruelty,
witchcraft, charming sorcerie, &c. His
boldnesse was such, that he bearded the
Lord in his owne house, hee despised
his word, hee abused and misused the
Lords Prophets so farre that the Lord
could not endure him, but sent him fast
bound in fetters and chaines to Babell.
When he was there in tribulation, He
prayed to the Lord his God, and hum-
bled himselfe greatly before the God of
his Fathers, and prayed vnto him, and
God was entreated of him, and heard his
prayer, and brought him againe to Ierusa-
lem. 2. Chro. 33. 1. 2. vnto the 14. Verse.
The Parables of the lost sheepe and
prodigall son are verie familiar: Mat.
18. 12. Lu. 15. 11. Peter an excellent Apostle
fouled himselfe with a desperate three-
fold deniall of his only soueraign Sa-
uiour. But the Lord I E S V S turned
backe and looked mercifully vpon him
for his comfortable recovery: Luke 22.
61. Saul was a cruell persecutor of the
Gospell, as himselfe confesseth, Galatians 1. Chap.
Vers. 13. But hee was re-
ceiuied to mercy, that I E S V S C H R I
might

might first shewe on him all long suffering vnto the ensample of them, which shall intime to come believe in him to eternall life : 1. Tymothy. 1. 13 14. 15. 16. These are so many cloudes of witness to compasse your soule, that you may cast away whatsoeuer may discourage you, & repose your self vpon the assurance of Gods mercie in C H R I S T I E S V S.

Thus farre I haue endeououred to satisfie your first and maine obiection, and to my power aymed at this mark, namely, to pacifie your troubled conscience with this comfortable, and sound persuasion, That being iustified by Faith, you haue peace towarde G O D through our Lord I E S V S C H R I T, by whom you haue boldnesse and entrance vnto God the Father, and that by the powerfull working of G O D s spirit, which is the Spirite of adoption which you haue receiued, whereby you erie Abba Father. The same Spirite beareth witnesse with your Spirite, that you are the Childe of G O D. And if you bee a Childe, then are you also an heire of G O D, and a ioyntheire with C H R I S T.

Rom.5.1.

Eph.3.12.

Ro.8.15.

16.17.

And

And therefore not I, but Gods holy Spou-
rit (whose words you ought both to ad-
gard and reuerence) saith unto you now
this wise: let vs go boldly vnto the throne
of grace, that wee may receiue mercie at you,
finde grace to helpe in time of need.

Heb.4.17.
 Labour to cast off
feare whe
God wold
haue you
bolde:
You are
louingly
called to
come to
a louely
and mer-
cifull
throne.

I beseech you marke aduisedly therethat
the autho^r of the Epistle calleth vpon him-
selfe to goe, and to goe boldly. But wh^t Judgeth
ther would he haue you goe? for soothly it is
the throne. And to what throne? Not vnto
to a throne of iustice, of wrath and con-
demnation, but to a throne of grace and
mercy. It is indeed a throne of iustice, of
wrath, and condemnation; but not vnto
you, nor any such as you are. The thron
against your comming is couered and
hang^d all ouer from end to end, both
wide and side, with most rich and costly
cloth of grace & mercy. The hangings
are all of grace, and throughout embro-
dered with nothing but mercie. View
them your self, leok vpō them thrughly,
and you shall finde all mercie, and no-
thing else but mercie. Therefore you
are willed to come to this throne bold-
ly, because it is a throns of grace and
mercie. And that you may knowe be-
forehand what you shall gaine by your
comming

oly comming thither, you are told plainly Mercie
 h to stand truely, you shall finde (that which welcoms
 you your soule most longeth after) store of you:ther-
 thongrace, and so much mercie as may help fore per-
 ie to you, when you shall stand in most neede swade
 of mercie. Thus must it needs bee, and your selfe
 y the otherwise it cannot be: because y I judge you are
 vpon himselfe, who sits vpon the thron, is a welcome.
 wh Judge ful of mercy, clad altogether with You must
 othrich robes of mercie, and your great needs be
 No friend, who wil shew you al y fauor that welcome,
 con may be. For why? he is I E S V S your for the
 e am Sauour, who wil in no case suffer you ludge is
 ce, to misarry. Therfore he himselfe saith: your great
 ot to Those whom thou gauest me, haue I kept, friend e-
 20m and none of them is lost. *Job. 17. 12.* Again ven your
 and in another place: I give vnto them eternall suffici-
 ooth life, and they shall never perish, neither ent Saui-
 shall any pluck them out of my hand. My our.
 Father which gaue them mee is greater
 than all, and none is able to take them out
 of my Fathers hand. I and my Father are
 one. *John 10. 28. 29. 30.* If yet, for
 all that hath bee said, there doth re-
 maine any scruple, I will furnish you
 with one place more where the S D D
 of all comfort speakes to your heart.
 Reioyce O Heauens, and bee ioyfull
 O Earth: burst foorth into praise, O

Moun-

Mountaines : for God hath comforted his people, and will haue mercie on his afflicted. But Zion sayd, The Lord hath forsaken mee, and my Lord hath forgotten mee. Can a Woman forget her child and not haue compassion on the sonne of her wombe ? though they should forget yet will I not forget thee. Behold, I haue grauen thee vpon the palme of my hand
Eze. 49.13,14,15,16.

The second ob-
jection & is,
answere.
The trou-
bled mind
cannot
apply
Christ to
it selfe.

Haere is good occasion offered to an-
swer a second obfection of yours: which thee
is, that you beleue, that Jesus Christ the
is a perfect and able Sauiour, but not your Lord
Sauiour : that he saith come, but
he saith not come, to you. But I will
prooue he speaketh as well to you as to
any other: and that as particularly, am
as plainly as if hee should call you by
your name, and say, come M. P. E. I
speake unto thee by name.

In the Prophet Esay, the Lord God
after hee had in the end of the former
Chapter shewed what fearefull iudge-
ments hee had resolued to bring vp
on the Israelites for their sinnes, be-
cause they woulde not walke in his
ways, nor bee obedient unto his
lawe ; least the godly which were
among

mong them should be too much discomfited, and thowne downe too lowe, hee speaks most graciously and particula-
lly to them with most sweete and com-
fortable wordes, saying: But now thus
saith the Lorde that created thee O Is-
rael, and hee that formed thee O Israel,
Feare not: for I haue redeemed thee, I
haue called thee by thy name, thou art
mine. When thou passest through the
waters I will be with thee, and thorough
the floudes, that they doe not overflowe
thee: thou shalt not be burnt, neither shall
the flame kindle vpon thee, for I am the
Lord thy God the holy one of Israel thy
Saviour, &c. *Esa. 43. 1. 2. 16.*

You will graunt, that in those words which you finde thus written, in *Ma-*
thew, Chapter 11, Verse 28. Come well, that
vnto mee all you, that are wearie and la-
den, *C R I S T I E S V S* calleth all sin-
ners generally, *You are one among* you *ca-*
the rest. Therefore hee calls you. *For* you
he saith, he came to call sinners to repen-
tance.

Secondly, in the foixnamed words be-
calls such sinners onely, particularly & you, whe-
by name, as are weary and laden with their you
their sinnes. Are your sins pleasant to
you

your palate, and sweet unto your taste:
 Dath the remembrance of your sinnes
 make you laugh, as though yee were
 tickled, when you thinke upon them?
 Is it the toy and pleasure of your sins,
 which drawes so great stoure of salt
 teares from your eyes, and fetcheth
 so many deepe sighes from your heart?
 Doe your sinnes lie vpon your consci-
 ence like some little light feather? or ra-
 ther doe they not presse and holde you
 downe as a wonderfull weightie bur-
 then? Is not the burthen so heauie that
 you cannot contayne your selfe but cry
 out with the Prophet, There is nothing

Psa. 38.
3.4.

sound in my flesh because of thine anger
 neither is there rest in my bones because

of my sinne. For, mine iniquities are gone
 ouer my head, and as a weightie burden

Ps. 40. 12.
 they are too heauie for me. And againe
 My sinnes have taken such holde vpon
 mee, that I am not able to looke vp: yea
 they are moe in number than the haire
 of my head: therefore my heart faileth
 mee.

If you bee in this case, then may you
 know, if you will know that which shall
 doe you good, that he speakes to you by
 name, and saith vnto you, Come boldy

and feare not, I will ease thee of al those thy sins, which are so great a burthen to thy conscience, and will giue thee a gracious generall pardon in my death and passion. Moreover, I will from top to toe cover and cloath thee with the rich robes of mine owne righteousness vnto the full assurance of euer lasting life.

The third obiection followeth: that your faith is weak, and full of doubting; yea so weake, as you are fully perswaded there is no childe of God hath so weake a faith as you haue. But he that never complained of weakenesse of faith never had any sound sauing faith: bee weake that never doubted of salvation, never belieued rightly, nor had any good assurance of salvation: for hee that belieues most hath many doubrings; as a sound man feeleth many grudgings of many diseases, which if hee had not health hee could not feele. David doubted; as appeares by his owne wordes uttered after this maner: Why art thou cast downe my soule, and vnquiet within me? waite on God, or hope in God: for I will yet giue him thanks for the help of his presence. Thus hee complaines of weakenesse and doubting, twise in one

Psa. 77.7
8.9.

Dsalme. Psalm. 42. 5. 11. And againe
Psalm. 43.5. He vseth the same words in
another place; he cries out most bitter-
ly; Will the Lord absent himselfe for euer,
and will hee shewe no more fauour? Is his
mercie cleane gone for euer? doth his pro-
mise faile for evermore? hath God forgou-
ten to bee mercitull? hath hee shut vp his
tender mercies in displeasure?

I perceiue it fareth with you as it doth
with one that is greatly troubled with
the tooth-ache, gout, stone, or some other
strong disease, who being in very great
pain, in the extremitie therof cries out,
that there was never any creature in the
world so cruelly tormented. And why
faist he so? for sooth, because he feeleth his
owne paine, and no other mans beside:
therefore he speakes of that whiche him-
selfe feeleth, and not of that which hee
doth not feele. For there be a great ma-
ny woe as greatly tormented as he: but
he thinkes not so, because he doth not
feele it so: Thus doe you deale, you
are greatly troubled with the weakness
of your owne faith, which you feele:
therefore according to your feeling you
complaine, that none hath so weake
faith as you haue: notwithstanding their
be

Euery
man com-
plaines
of his
owne
paine.

be a great number besides your selfe, Many
 who are as much troubled this way as
 you. But I will take your owne wordes. deere ser-
 You say your faith is weake. Yea? then uants of
 you grant you haue faith. And therefore G O D
 say I, or rather the Lord himselfe for
 your comfort, you cannot possibly per- are great-
 ish. For, God so loued the World, that he ly grie-
 gaue his onely begotten sonne, that who- nes of
 soever beleeueth in him, might not perish, their
 but haue everlasting life. Ioh. 3. 16.

If you haue faith, if it be but as much
 as a graine of mustard-seed, Mat. 17. 20.

Mark. 9. 24. that Faith taketh holde of
 I E S V S C H R I S T in whom there is
 all sufficiencie of saluation, & in whom
 you are compleat Colossians, 2, 10. So
 that whatsoever doubt ariseth in your
 heart, or is enforced by the malitious e-
 nemy, by reason of any want, or weake-
 nesse, it need not dismay you; because
 you are not your owne Sauiour, but
 C H R I S T hath sauied you, who of
 G O D is made vnto you Wisedome,
 Righteousnesse, Sanctification, and
 Redemption, that you may not glorie
 in your selfe but in him.

And because the question is about your
 faith, I would haue you to understand

that faith is a full vndoubted persuas
on, wholly to repose and settle, to plac
and put our trust and confidence soz our
saluation in Christ alone, whom the feele
ther hath sealed, and in whom only we
doe beleue, renouncing all conceit or
your own righteousness, or of any other
creature. Saint or Angell, relying and
resting vpon the merits of his death
passion. But you haue not that sensib
and lively feeling of faith which you de
sire: And what then? Ergo you haue no
sauing faith: your reason is not good.
Say that you should fall into a great
swown and continue therein some time,
and your selfe for a time neither see nor
heare, breath nor moue in your owne
feeling or sight of others; is there ther
fore no life, because it appeares not so
for a time, but after a while will shew it
selfe? So is it with you being overborn
with the extremity of temptation; you
seeme to your selfe to haue lost the light
& life which you once enjoyed: Yet when
the tempest shall be ouer, and the counte
nance of the Lord shall shine vpon your
faith, which is hid for a time, shal get life
& shew it selfe as the trees in the spring
after the sharpe and colde winter.

The

The afflicted soule desires nothing more seruently than to believe, where it feeleſ not y present operation of comfort by faith; which desire argueth a ſecret ſenſe, which cannot easily be diſcovered, together with aſſurance of better comfort in time to come; according to that of our Sauour in y Gospel: Bleſſed are they that hunger & thirſt after riȝteousnes: for they ſhall be filled. Thus it is wou & therefore your ſtate is better then you think: for, this your bewailing of unfeleſe is not only a ſtep to comforſt, but a certaine proue & demonstration that comforſt shall come: for y Lord, working by his ſpirit, in your hart, groans & ſighs whiche cannot be exprefſed, assures you y he Lord is at hand: ſo that in due time we will in this particular bring abouſance of comforſt to your conſcience.

But your faith (as you ſay) is ſo weak, A weake bat you cannot thinke it to be any faith faith is a t all. And I again do anſwere you with good better warrant then your thought that weake faith is a faith, yea a good and ſound faith. The weakeſſe of faith doth not take away the nature & being of faith, that because there is weakeſſe in it, therfore it ſhould ceaſe to be a faith. therefore make much of it, and laſtly boor to strength it.

A weake
man is a
man.

Weake-
ness of
faith a ge-
nerall
complaint
of all the
godly.

Mar. 9. 24.
Example
of a weak
faith in
a very
good
man.

Will you say a weake man is no man because of his weaknesse? No, for he is a man though never so weak, as long as there is any life and breath in him. Neither doth his weaknesse take away his goodnesse: for hee may bee a verie good man though hee bee verie weake. So say I of your faith, the weakness thereof taketh not away the goodness. It is a good, a sound, and a lively faith although it be weake. I never yet heard of any beleauing man or woman, but haue complained of the weakenesse of their faith. Now for my part, I haue marked it in sundry examples, that y more godly and beleauing, the more they haue complained. I could, from mine owne experience, name divers to prooue this point, and some of them well knowne vnto your selfe. But I will name somone or two out of the Scripture, and leaue the rest to your owne good consideration.

You read in the Gospell of Mark viiiijth chap. and fourteenthe verse, so good and fauill a man, as you loue your selfe confesse, he had a true and sincere faith, because hee said vnto IESVS CHRIST, Lord, I belieue. Neuerthe-

lesse this good man was sick of your disease, and felt his faith to be weak, yea verie weake; and therefore hee intreats the Lord I E S V S very earnestly, yea crying out wth teares faith, Lord helpe my vnbeliefe, &c.

Again, you read in Saint Lukes Gospell, the seventeenth chapter & first verse, The Apostles weak
in faith. of the holy Apostles, whom our Sauf our C H R I S T had chosen to preach, and by their preaching to beget faith in others: yet euuen these men do in like manner find and feele great want & weaknes in their own faith. For which cause they put vp their humble supplication vnto their L. & master I E S V S C H R I S T, that hee would increase their faith.

So that nowe you see verie plainly, there is no cause, whp you shold too much discourage your selfe, with the consideration of the weakenesse of your faith. Because the best and most faithfull Seruants of God, doe halfe of this sore as well as you, and shall do as long as they liue in this Worlde. For therre is no perfection of any good grace in this life. Wee see and know in part, and therefore must needes also belieue and practise in part. Perfection 1.co.13.9

Weaknes
of faith a
speciall
means to
humble
vs.

is no where to be found but in Heauen, that wee may long to bee there, and so be fully perfect. God vseth this as a holie and good meanes rightly to humble you, & many of his deer Childeſ for your good : that by the true feeling of this weaknesse, and many other infirmities, you may ſee how much neede you haue to tunne continually for ſtrength and ſuccour at the hands of your ſweet Sauour, who hath througheſ ſupplied all your wants, and who will ſo ſtrengthen you, that your faſth (though neuer ſo weake to your owne feeling) may neuer faille you. For whiche purpoſe I would haue you to lay ſure holde on theſe wordes, full of ſweet comfort, deliuereſ unto Peter by our Sauour C H R I S T, for the ſtrengthening of all the faſthfull. Simon, Simon, Satan hath deſired to winowe you as wheate : but I haue praycd for thee that thy faſth faille not.

Lu.22.31.
All the
faithfull
are as
deere to
Christ as
Peter.

He pray-
eth for all
the faſth-
full as wel
as for Pe-
ter, and
for you.

Marke I pray you how Jesus Chriſt promiſeth to pray for Peter, and not for him onely but for all the faſthfull. For is he onely Peters Sauour? is hee not also the Sauour of all the faſthfull in the world? Is hee not your Sauour

as

as well as Peters? yes truely. Then he will pray for you also. For so he saith in that most sweet prayer which he makes to his heavenly father, for all the faithfull which shall beleue in him, to the woldes ende. I pray not for these alone, Joh.17.20 but for them also which shall beleue in mee through their word. And if hee in whom onely the Father is wholly and altogether well pleased, and for whose sake hee cannot be displeased with you, Mat.3.17. doe pray for you, shall not hee be heard, and his prayer fully granted? Yes, it cannot bee denied.

But yet you say hee speaks to Peter, and promiseth to pray for him by name. Yea, and that is as much as if he should call you by your name, and say that hee will pray for you, and for so many as Satan hath any desire to Christ in Peter speaks to all the faithfull by name. But Satan hath a great desire not onely to winnowe Peter, but all the rest of the faithfull also. For so are Christs words, saying; Satan de- Satans malice is deadly against the gainst one alone, but against all. Therefore as all must looke to them- selves; so Christ promiseth to pray for so

so many as are windowed, and particularly for you, because you can tell that you are windowed. And whereas it pleaseþ the Lord thus to windowe and sift your faith, you may be sure not to lose, but to gaine thereby. For this you know. The more the good corne is fanned, & windowed, the cleaner it is; and the oftner golde is put into the sifting pot, the more pure and excellent it is. To this ende therefore are you sined after this manner, that the triall of your faith being much more precious

1.Pet. 17 than gold that perisheth, though it bee trialed with fire, might bee found vnto your praise and honour, and glorie at the appearing of IESVS CHRIS T. But to ende this point, let me advise you of this one thing, that you be not so farre discouraged with want of faith and fearing according to that which you desire and fatne would attaine, that you forget to acknowledge GOD's mercie for that measure of faith which you haue received. Indede, I confess that in this your earnest and great desire after a continuall increase of faith, you are like to many covetous worldlings, who are so greedie to m-

crease ther wealth, that the more they haue, the more they desire : thorough which desire they deprive themselves of the use of that they haue, and forgette they haue it ; yea, and whiche is more, they will euē protest and sweare that they haue not that they haue in great abundance. This is a verie common thinge with many miserable earth-wormes, that if a man which knowes their estate, doe but say to them, that they are greatly gathered, and so well monyed, that it were a small matter for them to lende such a summe, or to gine so and so, to such as want and bee in necessite ; they will by and by answere, with great indignation , they haue no monney, they ; where shold they haue it ? they can but maruaile they shold say so, and also that they would bee glad for to borrow themselves, &c.

Thus you deal because you haue not so much faith as you heartily desite, so much repentance, so much patience, so much godlinesse, &c. Therefore you haue none, or else so little as that it is not worth the speaking of : Yet such

such, as knowe your estate by acquaintance with you, which haue obserued and considered your zeale to God and loue to his seruants, can say to the contrarie: therefore for conclusion, take heede of this, that you wrong not your selfe, and the grace of God, which you haue received; least you prouoke him for your unthankfulness to take from you that whiche you haue: and then you haue full cause to blame your selfe, that you so lightly esteemed his gracious fauour shewed to you.

The
fourth
objection
& answer
concern-
concer-
ning prai-
er.

Cold prayer better than no prayer.

Nowe I come to answere your
fourth obiection, That you cannot pray.
What, can you not pray at all? can
yee never pray? Yes, you thank God
for his mercie, you can pray some-
times: but neither so often, nor so
zealously as you desire, and as your
neede enforceth you. Sometime you
pray, but verie coldly, and with verie
little or no saeling. Sometime you
pray more earnestly: and, for all that,
you finde small comfort. And some-
times though you do what you can, you
cannot pray, for your lise. This is as I
know by some wofull experiance a verie
full and true complaint: yet I remem-

her whē I demanded whether you could pray at any time , you could not denie but you could pray somtyme ; and I am perswaded with good feeling and sweete comfort to your soule. Whereupon I proue once againe to your conscience, that you haue a true faith vnto saluacion; because prayer is an undoubted, and plaine fruit of a lively faith accompani-
ed with everlasting saluation : For, whosoeuer calleth vpon the name of the Lord shall be sauēd.

Ro. 10. 13.

Prayer is not a common gift, com-
mon to all ; but a speciall gift, proper
only to the elect , as faith and repen-
tance. The Apostle saith, All men haue ciall gift
not faith, 2. Thessalon. 3. 2. **S**o say I, giuen to
all men haue not the gift to pray. A
wicked man cannot pray, because hee
cannot beleue : for prayer is a most ex-
cellent fruit of faith, and an vnsepara-
ble companion of a lively savinge faith.
Therefore the Apostle saith, How shall they call on him in whome they haue not
beleued? Romans 10. 14. **H**ypocrites
I confess can word it at large, and
make a clerikly semblance of zealous
and devout prayer, it may bee verie
profitable to others, but most uncom-
fortable

Isa. 29. 13. sortable to themselves, because G D D hath giuen sentence against them, saying; This people comes neare mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from mee. And our Lord and Sauour counts their wordy prayers but as vaine babbling and froth. Matthew 6. 7.

Psa. 144.**Ro. 8. 26.**

The vngodly haue not this gift in truth, or in any good measure: howsoever they haue many other excellent gifts of wisdom, counsel, and learning, yet they want this: whiche the Prophet doth plainly auouch, saying of them, that they call not vpon God: as though he shold say, they do many other things, but ther doe not this, and no maruell: for indeed they cannot, because they want that spirit which should teach them to pray, for the spirit helpeth our infirmities, and prayeth in vs. Yea this same spirit of sanctification which hath wrought a gracious measure of faith and Repentance in your heart, hath taught you also to pray, and to take so great delight therein, that you are glad when you can pray your selfe, or can be partaker with others when they pray.

But

But you say, sometimes you cannot pray at all, and therfore you doubt your selfe very much. If you could pray when you would, and as you would (bear with my plaineesse, for I speake from the feeling of mine owne heart) you would bee prouide, you would thinke it were but a gift of nature, in your owne power, and no gift of G D D: so should God lose his glorie, so shold you forget the right vse of a most notable spirituall heauenly blessing, and forget also to be thankefull. Now you haue it but seldom, not so often, or in so great measure as you would your selfe, you knowe from whom you receive it. And when you haue it, you learne to vse it with more reverence, and make more account of it, you take more ioy in it: and when you want it, you groane to God for it the more earnestly. It is very needfull and expedient that the Lord should exercise his chief and most choyse seruants with the want of many blessings and graces both for their bodies and soules.

It is good sometimes to bee sicke, that wee may knowe how good a thing

Prayer is
not a co-
mon gift.

The God-
ly cannot
alwayes

pray as
they

would.

The want
of many
blessings

& graces

is very
needfull
and pro-
fitable.

To bee
it sicke.

it is to enjoy the benefit of health. It is good sometimes to bee hunger-bitten, that our meat may bee the more savorie, that we may bee the more thankfull for our foode, that wee may receive and vs it moze reverently, and the more willingly releeue such as stand in need.

²
Hungerbit
ten.

It is good for vs some nights to bee abridged of our naturall sleepe, that we may knowe It is the Lord who gives rest vnto his beloved. It is very meet we

³
To want
sleepe.

Pla. 1. 27. 3

should sometimes bee troubled in conscience, that wee may know how precious a blessing that is aboue all others.

⁴
To haue a
troubled
conscience

Peace of
conscience
a precious
blessing.

to enioye the peace of conscience, and to labour aboue all things to attaine vnto it, and to maintaine the same. It is good for vs sometimes to be exerte

cleane to seeke howe to pray; to the ende that when wee can pray, we may bee the more humble, reverent and thankefull.

But if you like to staid vpon this point bee it to vrge the same against your selfe, I quide will as in the sight of God, to his glory, and mine own shame, confess the truthe vnto you, as it is with me in this thing. I haue more cause, a thousand fold, to doubt my selfe herein, then you haue by reason;

Wast thou of the great calling which þ Lord
hath made you upon me, being a minister &
teacher of the word. Therefore the Lord
hath dealt so full unto me a wretched sinner:
and I am unteachable with the heart to whom to
an barren in prayer, that I cannot pray
to day past pose, but very coldly, and con-
siderably for the most part, yet sum-
times I cannot pray at all. And of this
affliction of me only in my private medita-
tions betwene God and my soule, but in my publick prayers wherein
I am constrained by the most part to
abide in an ordinary course of
motion and matter, & without change or
variety; whereas I know others who
have gospellers, in whom there is such an
efficent spirit, that they can pray most
powerfully upon every occasion prob-
ably except when I cannot do so; Nay,
such is my doefull wretchednes impet-
ing this holy exercise, that if I
bee in company ac-mate and am re-
quired to pray or give thanks, I shal
either both to sleep or else thank-
giving as I doo impachie I am not able to
saye or to doo a muckle thing whereof
you encreas to be because the conser-
vator of my godes and conforter

table friends. Yet to quicken my dull
hart to a greater seruencie and conso-
lance in prayer, þ Lord hath sharply spur-
red me. For, after thicke yeres labou-
in the worke of the Ministerie, I am
now in my olde age (with many other
amongst whome I deserue not to be
numbred or named) deprived and sim-
pled for want conforming my selfe to som
Church Ceremonies, which I could
never bee perswaded to use, as the sac-
cher of all hearts knowes best. Am
albeit I am yet cast out as vnsavoury
fals; and as a vagrant, am exposed
great reproach and many inconuenient
ces: yet am I so lumpish concerning
mine owne estate, and so farte from
christian compassion towardes my
brethren, that I cannot attaine to any
competent or comfortable measure
of grace in calling vpon God. Yet þe
Lord may haue the honour of his own
grace, bee it never so small, (for he
knowes, and by his goodnesse, I also
some measure doe perceiue home mi-
fullit is for me to be abased with shame
of many great wants) sometimes
think the spirit of God both teacheth
to pray with much liberty, and com-

to my conscience. And now and then I
feele some slender ejaculations, and lifting
up of my weake heart unto God.
In one word, to say all the very best that
possibly I can for my selfe; I would faine
pray more fervently, repent more un-
fainedly, belieue more heartily, and
live more holily. But I am too too neg-
ligent & unconsciencable in the meaneſſ
which God hath mercifullly ſacrified for
my good. This I confesse according to
the truthe that you may knowe you are
no more alone in this point, then in the
former; and to intreat you to pray for
me, following the good aduise of the
holy Apostle Saint Iames, who counſel-
leth vs, to confeſſe our finnes one to
an other, and to praye for one ano-
ther.

But alas say you, howe ſhould I
pray for you, when I cannot pray for
any ſelfe? If you cannot pray in ſet
wordes, and in fine order, can you
not therefore pray at all? can you not
ſigh and groane inwardly, in the true
feeling of your ſoule, as one that
is ſo greatly oppreſſed with griefe
that hee hath not a tongue to vete
that which he hath within his minde? If

True
prayer
is not a ſet
order of
fine
words.

you can sigh and groane, after this
manner, bee of good comfort. For you
haue learned long since, from some of
your faisfult teachers, who haue many
tymes soundly taught this point from
the word of God, and that of purpose
for the relief of weak consciences, that
you may bee effectually. Your sighes
are prayers: which the spirite, from
whome they proceede, understandeth
right well, yea althoough there is not
so much as anyone woxde bittred
to expesse them. Woxdes are in
our understanding, that we may ther
by know one anothers meaning. By
the holy spirite which is our comforter
Scholemaster, euen God which searcheth
the heart, knowes the meaning of
his owne spirite in our secret thoughts
before wee speake, yea though we speake
not at all. For as the Prophet Da
vid sayeth, Hee knowes our thoughts
long before. And the Apostle saith, the
spirite helpeth our infirmities: for we
knowe not what to pray as we ought
but the Spirite it selfe maketh request
unto us with sighes, which cannot be ex
pressed by any man.

Acts 15.8

Psa. 139.1

Ro. 8.26

The spirite breaking out suddenly from

for an afflicted Conscience.

The sighs
of the
godly are
accepta-
ble pray-
ers.

from the Consciencies of the godly are
prayers, and loude cries, acceptable
to the Lord, pearcing deeply into his
earnes, as appeares in Exodus 14, 15.
Where the Lord demaundeth of Mo-
ses why hee cryed so vnto him, wheras
the wordes of the Text make no men-
tion of any one worde hee speake v-
nitered.

I pray you tell mee this one thing :
If the childe of your owne bodie whom
you loue dearely, and which is vnto you
as your owne soule, shall bee sick ; and
being full of paine, shall moane him-
selfe vnto you, tell you how sick hee is,
where his paine doth hold him, and shal-
lent you euuen as you loue him, to
doe what you can to ease him, will you
not doe it both willingly and readily ?
Yea, will you not doe whatsoever you
are able every kind of way for y^e ease of
your deere dearling ? But if his paine
shall increase and grow so great, that
it takes away his speech, so as hee is
not able to speake a word, but to fetch
deepe sigbes and to moane himselfe vnto
you by most grieuous groanes, will
not these groanes pearce your hart more
deeply, and cause the bowels of compas-

Sion to yerne in you more strongly, to
trust your self euen to the bitteremosse
all your power, to afford him as much
comfort as is possible both by your selfe
and others: shall the groaning of your
child woyke great piste in you, and shal
not the myghtie groanies of your poor
sick soule, drague the Lord your God to

The Lord exceedeth greater compassio[n]: If in such a case you
all men in will bee so ready to heare and helpe,
good- knowe you for certaintie the Lord
nesse and will be more readie to heare and helpe,
compas- whensoeuer you shall in the anguish of
sion; your soule groane unto him. For looke
and ther- how farre bee excedes you and all
fore will heare and other in goodnessse: so farre also doth he
help you surpass you and all other in mercie and
readily. compassion.

Beside all this, there is no sacrifice
more acceptable in the sight of God, than
the sighes and groanes of a troublous
minde. For so saith the Prophet. The
sacrifices of God are a contrite spirit, i
of the spi- contrite and broken heart O God thou
rit are to wilt not despise. Therefore make us
be regar- good account of the groanes and sighes
ded. of the spirit, as of any prayer you can
make, euen in the best wordes you can
deuise. And for a farewell of this ma
tter.

Psal. 51.17

The sighes sacrifices of God are a contrite spirit, i
of the spi- contrite and broken heart O God thou
rit are to wilt not despise.

Therefore make us
be regar- good account of the groanes and sighes
ded. of the spirit, as of any prayer you can
make, euen in the best wordes you can
deuise. And for a farewell of this ma
tter.

te, remember that the godly and good King Ezekias, could not in smooth and fine wordes, poure out his prayers before the Lord in his great sickenesse, but chatter like a Swallow or a Crane, as hee confesseth of himselfe. Consider

Ezekias
could not
pray, but
chatter,
Esa. 38.14

also that the poore Publican being ashamed of himselfe, by reason of his sinnes, and fearing to lift his eyes toward Heauen, could not deliver his minde at large, in fitte and chosse little words : but with much paine, at the last hee breakes forth after this manner, O God bee mercifull to me a sinner. Deuerthelesse our Saviour Christ giueth sentence on his side, that hee went home more iustified, than the proud Pharisie, who had both wordes and winde at will.

Lu. 18.9
10. &c.

Paue first obiectiōn doth thus offer it selfe, That you cannot leauē sinne. And that which doth more trouble you, you cannot leauē those sinnes, which you haue boyled to leauē, but you fall again into them. First, you reason thus against your selfe, that you cannot leauē sinne. No maruell, for although you bee one of Gods Saints, and haue receiuē the spirit of sanctification in measure, to

The fist
obiectiōn.
and
answere,
of leauēing
sinne.

Sinne
cleaves
too fast
to our
nature,
to part
with it in
haste.

fight the Lordes battels against sinne
and hell: yet are you no Angell in this
world, so as you can al together remoue
sinne; because you carie, and shall ente
into your groue, a bothe, and soule sub-
iect to sinne. For, as the twinnies who
were in Rebekahs stombe, stroue to-
gether to her great griefe: so it doth
twaine the flesh and the spirit in the
children of God; for these two are al-
wayes and ever will be at deadly feude
as the hol. Ghost witnesseth, where he
saith, The flesh lusteth against the spi-
rite, and the spirite against the flesh: and
these are contrarie one to the other, so that
ye cannot doe the same things that ye
would. Galathians 5.17. And the Apostle
Peter saith, That the lusts of the flesh do
fight agaist the soule. 1. Pet. 2.11.

Therefore you must fight this bat-
tall euuen so long as you haue breath
and life. This enemie of yours is
so strong, that he will never be fully
ouercome, vntill you haue ouerma-
stred him by death. And then you shall
haue a full and perfect conquest ouer
him and all your enemis. In the
meane time, plucke up a good heart,
gird you fast with all your Christian ar-
mour,

No per-
fect con-
quest o-
uer sinne
vntill
death.
Christian
courage
and ar-
mour.

hour, put on your compleat harness,
as you finde it set downe in the first Cha.
of the Epistle written to the Ephesians :
take your weapon in one hand, I mean
the sword of the Spirites and your buck-
ler or target in the other, that is to say,
the shield of faith. Lay about you lustily,
with all the strength and cunning you
have. Yea, bee strong in the Lord, and
in the power of his might. And feare
not the issue ; although you lauch and
catch many a soze blowe, no though
you bee foled and wounded ; because
you haue a valiant Captain C H R I S T
I E S V S your Sauour, who hath al-
readie hymselfe gotten the victorie for
you, & who will not shrank one foot from
you, vntill such time as you also haue
gotten the victorie. For in all these
things wee are more than Conquerours
through him that loved vs. Rom. 8. 37.

All the
faithfull
doe fight
one and
in same
battell.

And that you may haue the more cou-
rage to fight this field without faint-
ing, understand thus much, that all
the faithfull doe sygne hands with you
to fight out this battell.

The holy apostle Paul had receaved
a great measure of sanctificatiō, aboue
many thousands of Gods Chldren, yet
could

Eph. 6. 13.
14. &c.

could not hee get the full mastery over
sinne, but that full sore against his
will to his hearts griefe hee fell into
it. Therefore with sorrows of soule,
hee complaines in the seventh Chapter

Rom. 7.19 to the Romaines, That the good which
hee would hee did not, but the evill which

Paul fought a bloody field with sinne.
sought a may be well understood, that this was
not onely a sharpe hot skirmish, for a
short fit, but a rebattell to continue to

the end of his life, you may read how
after sundre & divers greeuous com-
plaints of his owne weakenesse, and of
the strength of sinne (as a man that is
wearie of his life, for no cause but this
onely, that he could not leauue sinne) he
breakes out into these wordes of great

Verse. 24. passion. O wretched man that I am,

Paul could not leauue sin as he desired.
who shall deliver mee from the bodie of
this death? In which speech hee dooth
betwix two things. First, that he
could not leauue sinning, although it
was his whole studie, and the one-
ly thing amoninge many, whch he
most earnestly desired. Therefore he
 calleth himself a wretched man, because
hee carries about a body of sinne and
death. Secondly, that hee had as low-
ging

ging a desire to cease from sinne, as any man could haue. And therefore hee asketh this question, Who shall deliuer mee?

Now tell mee I beseech you, is it not thus with you: would you not faine leauie sinne if you could, and that with all your heart? are you not wearie of it, and sore grieved for it? Must it not needes be thus, because you complaine so greatly, you cannot leauie sinne? You sin indeed, but not willingly, nor of set purpose; you delight not in any sin, as vngodly of whom Salomon speaketh, Pr. 2.14. Which reioyce in doing euill, and delight in the frowardnesse of the wicked: Therefore þ Prophet protesteth against them, that they haue chosen their owne waies, & their soul delighteth in their abomination: you drawe not sinne unto you with cart-roapes, as the wicked do, but you are violently drawn by the fury and violence of sinne. You hunt not after iniquty, to pursue and follow after it, with the entisements thereof. But sinne hunts and pursues you, till you haue lost both wind, and strength: and so it may bee, you are many times taken prisoner. In which case you are no more

The godly would fayne leauie sin, and so would you with all your heart.

Esa. 66. 3.

Esa. 5. 18.

The godly sin not willingly as the wicked.

10275

encl

to be blamed, tha a Shouldeour, who h
battellis full soze agaist his will taken
prisoner of his enemise: which thing is
most manifest to your owne conseruence,
because when you are taken, and you
perceivis it, you behauor your selfe as a
man, which is fallen into his enemies
hand: For your heart is greeued, and
your soule wonderfullly troubled, your
sleepe departeth from you, you can eat
no meat that doth you good, you take
no pleasure in any worldly thing, there
is no mirth in you, but you are all
beaute and sad. If you be in company,
where you are prouoked to bee merry,
you laugh but for company: for it is
but from the teeth forward.

To be short, so long as you are holden
captiue of any sinne, you are weary of
your life. Therfore al your study is how
you may break off the fetters of sin, and
be delivered; wherto you apply all your
wit, power, cunning, and skill: And if
through the great goodness of God, you
get any aduantage to escape, there was
neuer any fowle more glad of a faire
dove, or bird that hath broken out of
the fowlers net, more joyful, then
you are of so happy deliuerance. And when

When you are delivered, you are euer afterwards more carefull a great deale that you fall not againe into your enemies hand.

Agnine, you make not a trade of sin to follow it dayly & hourely as the warkers of iniquity, who follow it as carefullly & continually as any man follothes his occupation wherby hee must live.

But the trade which you follow, & the way wherein you walke with delight, is the continuall meditation of the lawe of God, with an earnest desire to practise it in your whole conversation. Your mind & affections are not set upon the earth, but vpon heauen, and vpon those things which may bring you to Heauen.

Wherefore in the true acknowledgement of Gods great mercie towards you, you may with peace of your soule say with the Apostle Paul in the seventh Chapter to the Romans, and the fift and twentieth verfe, I thank God through our Lord I E S V S C H R I S T, because in my minde I serue the lawe of God, although in the flesh, that is in that part which is unregenerat, I serue the lawe of sinne.

Gauging that other point, namely by you

of the
salvacion
and eternall
glory
The wretched
doe not
trade in
sinne.

Mat.7.21.

Psa.37.30.

and them
as they
bring
all yrons

Col.3.2.

It is better
with you than
I think for,
& there-
fore be
thankful
& cheere
heare in ist
the Lord
one omni
sonit

It is no
wonder
in this
corrupti-
on to sin
often in
the same
sinne.

All good
means
must be
vsed as
against
every sin.

Consider
wisely and
apply with
referrence
never so well to his safe, not onely take
the first, but the second, and the third
fall, yea manie falles, notwithstanding
he thinketh to set his safe maruellous
safe.

Abraham
fell more
than once
into one
sinne.

you fall often and againe into that sinne,
which you haue vowed never to commit
againe: forasmuch as þ same is againt
your will through great infirmitie, & not
of any set purpose; although I wish you
in any wise to be as carefull as may bee
therein, and to use all god and holie
meanes of watching ouer your affecti-
ons, and auoyding all those occasions,
whereby you may be drawen forward
into any the least sinne, by prayer, sa-
feling and such like holy exercises, wher-
by you may bee better strengthened a-
gainst all assaultes of sinne: yet would
I not haue you to discourage your selfe
too much with the consideration there-
of. For this you know, that one which
walketh in a slippery way or upon ice,
may against his will, yea though he look
not aduertised thereto, not onely take
the first, but the second, and the third
fall, yea manie falles, notwithstanding
he thinketh to set his safe maruellous
safe.

Abraham although he was the father
of the fachfull, and for his godlynesse
highlie commended in the Scripture:
yet through great weakenesse, syed first
in Egypt to Pharaoh, in detayling Sarah

to he his wife, Genesis the twelfth Chapter, and the thirteenth verse. Againe hee fell into the selfe same sin vnto Abimelech the King of Gerar, Genesis the twenty Chapter, and second Verse. Sarah also gaue her consent both times, and was partaker of the sinne. Isaac thene lonne a very upright holy man, vpon the like occasion, so readily coined alge, as if his father and mother had not onely by practise, but by precept taught him to lie. I know both what I say, and to whom I speak. For as these examples & suchlike, may not, nor ought not, to make vs bold to run headlong, or to continue with delight in any sin great or small; (for then woe vnto vs) so they serue to comfort vs, that we stand not ouer much amazed at our dayly slips in sin. And that your troubled mind may be more effectually supported against the power of this temptation, beleue as a most certaine trueth, that that man who dislikes and loathes his sins before and after he hath committed them, shal never be condemned for them. The holy Apos. Gle. Io. 5. 16. auoucheth confidently þ there is a sin which is not vnto death, which sin if a man commit & his brother pray for

These examples are to comfort such as would leau sin, and not to encourage anie to liue in sinne.

Gen. 26.7

for him, it shall bee forgotten. Consider and ponder his words well, as hee himselfe sets them downe in this maner: If any man see his brother sinne a sinne that is not unto death, let him rebuke; and hee shall give him life for them that sinne not unto death. There is no sinne unto death: I say not that thou art sinne unto death. All unrighteousnesse is sinne: and therefore is sinne not unto death. Wee knowe that whosoeuer is borne of God sinneth not: but hee that is begon by God keepeth himselfe, and that wicked one toucheth him not: Wee knowe that we are of God, and this whole World hateth us in wickednesse. But wee knowe, that the Sonne of God is come, and hath given vs a mind to know him which is true: and we are in him that is true, that is in that Sonne IESVS CHRIST: this same is that very God, and that eternall life. From this place you may cleerly gather these comfortable consolacions. First, that there bee soule sinnes which are not deadly or whiche shall be able to doe deare such as doe them: that is, such as are so grievous to them that theye forue them, that theye doe not onely pray themselves, but also

seruously for pardon; but others also
are earnest suitors vnto the Lord that he
will graciously forgiue them. Secondly,
that there is a sin vnto death whch
cannot be pardoned, because it cannot
bee repented of; the sinne against the
Holy ghost: which is an vnuerall wil-
full falling away from the knowne truth
of the Gospel, which no elect childe of
God can fal into. Thirdly, that although
all iniquity & transgressio be comprehended
vnder hys name of sin, & therefore deadly
in it selfe, because the wages of sinne is
death; yet may we not therfore despairre,
because every sin is not without hope of
remedy. Fourthly, that no sin is nor can
bee deadly to those that are made hys sons
& daughters of God in C H R I S T, by
whose spirit being guided, they are so
kept that they cannot bee made vassals
& slaues to serue sin, neither can be dead-
ly wounded of Hathā their enemy. Fift
ly, that all the elect are by speciall prfu-
leage of Gods fauour assured that they
are exempted irō the condēnation of hys
godly multitude. Lastly, that every childe
of God must particularly apply to hym
the generall promises made in Perk.con.
Chist Iesus concerning everlasting

life : feare not therefore, but bee of god
courage : for wheras you haue an unfa
ned hatred of euil, & a great desire to do no
the things that may please God, it is a no
sure argument you are a true member son
of Christ : according to that saying of you
Paul: They which are of the spirit, sauer on
the things which are of the spirit. Ro.8.5. theo
And if Satan obiect your sins to you and
charge you with them, answer him, that he
they are al discharged in Christ. And if he
to his wily & violent temptations, he can
you into any sin, let him be sure he shall never
answer it, & not you: it shal bee set on his
score at the day of iudgement: because he him
was the autho^r of it, & forced you against he
your will as hee did that holy man Job hit. I
whom he so furiously tormented, that he bare
his fiery passions, hee most bliterly curis a
sed the day & time that euer he was bold in
Job.3.3. &c. Finally, if you fall by frailture,
ty of the flesh, & that corruption wherwhic
is glued so fast to this body of sin, that your
wil not be perfectly diuorced in this life by
that shal perish therefore: but so, as your
you shal haue Christ your assured Adiu^r an
cate and all sufficient Sauour. Take vantage
your best advantage of these things to cou
your soules comfort: But keepe yowred
sou

good soule diligentlie, that you take not any
nsafencouragement hereby, to harbour or
to do noysh the least affection, thought, or mo-
tis a roun to any sinne though never so tooth-
uber some or pleasant: for then you vndoe
ng of your selfe for ever. Therefore stand vp-
woun on your gard with all diligence: & then
e.8. though you endure many sharp brunts,
you and hot skirmishes, yet shall the victo-
rthat tie be most happy and glorious with e-
ndisuerlasting triumph.

car. Now followeth a sixt obiectio concer- The sixt
shalling hardnes of hart. That you cannot obiectio
in his p[ro]p[ter] by the word preached, & therefore concer-
use he binke it were as good or better not to n[on]
gain heart at al, as to hear to no purpose & pro-
1 lobit. For hardnes of hart, which is y first
hatte branch of this obiectio, I answer that it
y comis a principal part of the corruption of y
s bold mā, which cleaueth fast vnto our na-
francure, & is one of our mortall enemies,
whid whch wil haunt vs vnto the deat[h]. For, Hardnes
that our faith shal be exercised therewith as of heart
is lit[er]ally as we liue in this w[or]ld. Therefore will hang
as if our best remedy is to arme our selues v[er]s
e adu[m]p[er] armor of proufe before rehearsed, & to
v[er]s buckle with this aduersarie, whose edge
gs his courage, by little & litle shall bee aba-
e yoked. And for your encoyagement this I
soul

Blesse
Gods
name,
that now
you see
& grieve
for that
sin which
in former
times you
neither
saw nor
grieved
for.

Your case
all one
with the
Apostle
Paul. Ro.
7.9.&c.

say, that flesh and blood hath not opened your eyes to see this to bee a sinne, neither touched your heart, with a misliking thereof : for then you might long agoe haue found out this and many other sinnes, when they raigned in you more strongly, and carried you headlong, without any resistance or misliking, into much euill, to committ sinne with great greedinesse. But then you could find no fault at all with your selfe, nay you thought your selfe in as good case as was possible. And no manuell, because you were blinder through the darkenesse of your own vnderstanding and reason, so as you could were judge no colours. Thus it was with thine holy Apostle before his conuersion & in your generation, as hee testifieth of himselfe in the 9. 10. when thorough the ignorance of the Yea, true understanding of the lawe, hee thought hee was able to keepe the lawe you can once (saith hee) was alue without the Law: but when the Commandement came sin revived: but I died: and the same Commandement which was ordained vnto me patient was found to be vnto me vnto death. Ro. him, an 9. 10. Yea such was his blindnesse, wher hee was a cruell persecutor of Christ & the whole generall

his members, haue thought her performed acceptable seruice of God. This he
 is not ashamed to confesse in most euf-
 ma dent tearmes : I also verily thought in
 my selfe that I ought to doe many contrarie
 things against the name of IESVS
 of Nazaret. Which thing also I did in Je-
 rusalem : for, many of the Saints I shut
 vp in prison, hauing receiuued authoritie of
 the high Priests, and when they were put
 to death, I gaue my sentence, &c. *Act. 26.*
D no 9. 10. &c.

Now through Gods goodnesse, for the
 welfare of your soule, your eyes which
 were blinde, are opened to see those
 things which you never saw before, and
 your heart is touched with a wonderful
 misliking of y which before you loued.

Yea, indeed you must needs confess, you
 bee and frele your hardnesse of heart, but ^{Give} God
 you cannot helpe nor amend it. No, but ^{leave, and} hee will
 the Lord both can and will helpe to a- ^{help that}
 mend whatsoeuer is amisse in his time. ^{which}
 In the mean time, do what you can, Bee ^{you can-}
 patient, tarrie the Lords leasure, wait vpon ^{not.}
 Ro. him, and he shall comfort thine heart. ^{Psa. 27. 14}

Where you say, you cannot profit by ^{A general}
 the word of God preached, that is also a ^{complaint}
 general complaint of at such as are most ^{of the}
 best.

careful to profit. But your owne worts
do proue against your selfe, that you do
profit. For if you profited not, howe
comes it to passe that you haue founde
out this fault, that you cannot profit?
It is not the maner of such as doe not
receiuue profit by the worde preached, to
 finde fault, but to please and flatter them
selues most, when they profite least.
Therefore this is a great argument and
sound profe of your profiting, in that
you can thus blamie your selfe, that you

The complaint of not profiting is very profitable, because it makes you carefull to profit.
doe not profit. And it please the Lord
thus to exercise you and the rest of his
beloued ones, with the feeling hereof,
not to discourage you; but that this may
bee as a whetstone to sharpen your sto-
macke, to heare with greater consci-
ence, and as a spurre to make you more
eager vpon the Word when it is prea-
ched; that the oftener you heare, you
may desire more and more, to profit by
hearing.

As you loue your soule take heed of
this temptation. But whereas in the end, you throw
down this logge in your own way, that
it were good, not to heare at all; I am
to give you special warning, as you ten-
der the saluation of your owne soule, to
take heed how you giue consent to that
temptation.

temptation, in the least thought of your heart : for it is a strong enchantment of Sathan, to bewitch you withall, and a chiose baite to catch your soule in euerlasting destruction. **H**ee knowes ^{The diuel himselfe} this as well as any man can tell him, ^{hates} tha ^{ing(more} the word preached is the only most ^{than holy} principall meanes which God hath ordained, ^{water)be-} as to beget Faith, Repentance, ^{cause it} and all other sauing graces needfull to saluation, so also to arme and strengthen you against the whole battery and force of al his temptations. **H**ee knowes ^{ouerthro-} also that from thence you dayly gather courage against him. **W**hether ^{Rom.10.} it bee thus or not, I appeale to your conscience. And if you haue found this powerfull worke in your owne soule, then so often as hee shall thrust in this temptation, say vnto him Auode Sa-^{Mat.4.10.} than ; for thou labourest to murther my precious soule, by withdrawinge mee from the means of my saluation: And remeber Peters words wher he saith, Ma-^{Ioh.6.68.} ster to whom shall we goe? Thou hast the wordes of eternall life. Addde hereto that which is written else-where: All flesh is grasse, & al the glory of man is as the flower of grasse: the grasse withereth & the flower falleth

1.Pet.1.
24.25.

falleth away ; but the word of the Lord endureth for euer : and this is the word which is preached among you. Let no enchantment draw you from this, but holde it fast to the death.

But how doth hee urge this point against you & with what reasons ? First, because you doe not feele profit presently. Secondly, because you doe not profite so much as you shoule. Now marke I beseech you the Diuels craft in reasoning. First you feele no profit by the worde presentlē so soone as you heare it preached, therefore you doe not profite at all. You feele no profit presently, therefore you shall never feele profit. You shall see this cunning layed open to your vnderstanding in a familiar example after this maner :

The diuels cun-
ning laid wide ope
by sensi-
ble rea-
sons.

A sicke man hath Physicke giuen him to helpe his sicknesse : Hee is not helped presently so soone as hee hath taken it : Therefore hee shall never haue helpe. The Husband-man doth soone his seede, and castes it into the ground, that it may grow and bring forth fruit : but it growes not so soone as it is sownen : Therefore it will not growe at any tyme, neither shall hee ever

ever reape any croppc of hys seede.
 Again hee reasoneth thus against you,
 you profit not so much as you shoulde,
 or not alwayses alike : Therefore you
 profit not at al. This is as if one shoulde
 reason after this fashion. One acre of
 come ground some yeere brings forth
 ffeue, tenne, twentie, or a hundred fold :
 But it doth not so euerie yeere : There-
 fore it brings foorth nothing at all.
 Some yeeres an occupier gaines a
 hundred pound by his trade : He gaines
 not so much euery yeere : Therefore hee
 gaines nothing. Thus the diuell reaso-
 neth w^t you : therfore be your selfe judge
 of his maner of reasoning ; & the Lord
 in mercie glue you wisedome, in all
 things to take heed of his wiliness,
 that you bee not by hym any way a-
 bused.

The seventh & last obiection is, con-
 cerning euill thoughts, which artle in thy
 mind, wherwith I know, some are not
 a little troubled. For comfort of whose
 weak consciences, which are many times
 ouer much grieved by the considerati-
 on thereof ; I answeare thus from the
 Prophet Jeremie the seventeenth Chap-
 ter and ninth verse : that the heart is de-
 ceitfull,

The last
obiection
concer-
ning euill
thoughts.

Iere.17.9

ceitfull, and wicked aboue all things: who can knowe it? By which place (if my judgement do not much abuse me) this one lesson may bee rightly and kindly gathered, that when the best men and

The hart women have done their best, to their ver-
is like a
bottom-
lesse pit
which can
neuer bee
drawen
dry.

Gen. 6.5.

most power, they shall neuer attaine or
come to þ perfect & full knowledge of
all the corruption, and filthinesse which
is there hatched, and harboxed: because
it is like to a bottomlesse pit, which can
neuer be drawen dry. Hereupon I rea-
son thus. If wee shall neuer in the
whole course of our life, come to the
thorough and full knowledge of all
that venemous poysone, which is
deepe rooted in the dungeon of our
understanding and will: how then shall
it ever be possible for vs, to attaine to the
perfect reformation of so many disor-
ders, as are there to be found? Againe,
the Lord himselfe saith, That all the
imaginacions of the thoughts of mans
heart, bee euill, onely euill, and that con-
tinually. If all be euill b^v nature, before
wee bee regenerate, and borne anewe
by a second birth of the spirit, and word,
and that continually: then no maruell
if some be euill, & that continually, after
our

our regeneration. Because wee bee renewed but in part, and wee haue so put on the new man, which after God is created in true holinesse and righteousnesse, as that wee shall never cleane, and altogether, put off the olde man with all his deceiuable lustes, vntill wee put off this flesh; and that, by death.

Ephes.4.
24.

In this one point standeth a great part of our Christian warfare, wherein we are at all seasons, to stand upon our guarde, and to watch with all diligence, in notwithstanding the euill affections and thoughts of our hearts, which as Peter saith fight against our soules. For these bee such spitefull enemies, as lodge themselues close euill in the closet of our heart, they eate and drinke with vs, they sleepe and wake with vs, they ride and goe with vs, they goe out and in with vs: to be short, when our other enemies, the world, and the diuell, doe grant vs some time of truce, these will afford vs no peace; because they sit so neere vs, as that evermore they are at hand ready to assault vs, both before and behind, and on euerie side.

This is
to our dy-
ing day,
to fight
against
our affec-
tions
which are
our dead-
ly foes.

1. Pet. 5.

Our un-
ruly and
lordly
lusts doe
yawe vs
continu-
ally.

Therefore we are to yuttermest of our power,

Faith and
prayer
are our
best
armour.

Pr. 16. 32.

A wosfull
complaint
against
euill
thoughts

power, to arme our selues strongly against them by faith, by prayer, and all other god and holy meanes: That we may dayly get ground of them, & thorough God's grace, ouermaster them in some good measure, to our everlasting comfort: The rather because the wise man saith; He that is slowe to anger, is better than a mighty man, and hee that ruleth his owne minde, is better than hee that winneth a Citie.

But eu'en now while we are speaking of euill thoughts, there comes one, with a most lamentable complaint, saying, O sir, I am so troubled this way, as I thinke there was neuer any childe of God so grieuously tempted, for I haue such wicked and blasphemous thoughts, as make my flesh to tremble, and all my bones to shake, yea they are such as they almost dñe me to despaire, when I thinke vpon them. For they strike not at men, but at God himselfe. They exalt hemselues against the persons of the Trinitie, and some of them against the blessed, and holye Scriptures. What they be in particular, I am ashamed to speake. If you bee ashamed so much

much as to name them, then I perceue
you take no great liking of thē, neither
doe you meane to entertaine them. And
therefore I answeare in few wordes, they
shall not be able to hurt you. If I regard psa.66.18
wickednesse in my heart (saith the Pro-
phet) God wil not heare me. He doth not
say, if there bee any wickednesse at all in
my hart, or any thought of wickednesse.
(For who can say, My heart is cleane?) It is one
but if I regard wickednesse, that is, if I
delight in it, or mean to nourish it with-
in me, then I am sure the Lord will not
heare my praier, nor shew me any fauor.
But as if the Prophet should say, and
as I am sure you doe say, That is farre
from mee, to take delight in any such
ungodly, and blasphemous thoughts;
yea, I most heartily praise God for his
great mercie, that is so farre from me,
that I am not more greeued for any
thing, then for this, that any such
thought should come into my mind.
And therefore hee and you, and you
as well as hee, may bee vndoubtedly
perswaded, the Lord will neither re-
flect you, nor your prayers, which in
Christ his name you shall offer vp vnto
him.

And

And whereas you think it so strange,
to haue so euill thoughts to arise in your
mind; and that you are perswaded there
are no moe so tempted beside your selfe:
I answeare, upon mine own knowledge,
you are therin greatly deceipted. There
be many who are even as much trou-

The most bled with the same, or with as euill. And
godly are this I dare auouch, that the most godly
not free are not free, but are subiect vnto
from euill most vngodly thoughts, although they
thoughts. Rom. 3. yield not vnto them. First, because they,
10. and as well as others, doe carse wth them,
psal. 51. 5. a cursed corrupt nature, which is the
root from whence all euill springeth.
Secondly, because they haue such an e-
nemise, as will not spare to tempt them
to the greatest euil: yea, to this, then the
which there can be none greater, name-
curse god, ly, to curse God: as the iust and holy
not in his man Job was tempted. But as that god-
heart, but man withstood the temptation, so doe
with his they fight against euerie euill motion,
mouth. and are mercifully preserued.

*Job temp-
ted to
curse god,*
*not in his
heart, but
with his
mouth.*

Job. 1. 7.

Yet there is one thing more concerning
euill thoughts, whch is, that you can-
not be rid of them: but that euer, and a-
non they come into your mind. To this

I answere, that the sooner youe checke them, and the more strongly you resist them; the sooner, a great deale, shall you be rid of them. First, you must resist: for, resist the diuell and hee will fly from you. And here mark, that this resistance must be by the word, and by praier. Secoundly, you must resist eagerly, and spee-
 dily. And therefore as David hasted to fight against Goliah, and with courage flang a stone so hard, that it stacke fast in the forehead of the uncircumcised Philistin: so must you spee-dily strike at every such thought, so sone as you shall perceiue the same to put out his head, & once to arise in your mind. And as Jesus Christ, being tempted of the Diuell to fall downe and worship him, at the same instant gaue him his answere, saying, Auoid Sathan: so must you giue them a present answere, and send them packing to the Diuell of hell, from whence they came, and whither you are in all haste to returne them. If when you haue done what you can, you finde your selfe too weake for them, & that they be too hard a great deal for you, then turne your captaine Christ Jesus to them, who hath so fully conque-
 red

<sup>1. Pet. 2.
11.</sup>

^{Iam. 4.7.}

The ready way to
be rid of
euill thoughts,
is to re-
sist them.

^{1. Sam. 7.}

^{48.}

^{Mat. 4.10.}

red for you, as that howsoeuer they shal
assault you continually, & many times
foole you, yet shall they never get the ful-

Ro. 8. 37. victory ouer you; but you in your cap-
taine shall bee more than a conque-
rour ouer them, and all the rest of your
Ro. 4. 25. deadly enemies: for Christ was deliv-
ered to death for our sinnes, and rose againe
for our iustification. To him therefore
be glory for euer, Amen.

Thus you haue the pledge of my good
wil towards you & many others: whic
I haue not done to exclude any grace or
blessing of comfort which you may re-
ceiue in greater measure, frō your owne
godly passioꝝ (most carefull of your e-
state) but that you may more highly ac-
count of so excellent graces of God in
him: And that whatsoeuer is wāting in
this my poore treatise, may by him
and others be more fully
supplied.

F I N I S.



A Direction, to the farther comforting of afflicted Consciences.

He spirit of GOD, by the mouth and minstre of the Apostle, sayth, Whatsoeuer things are written afore time, are written for our learning, that wee through patience and comfort of the scriptures might haue hope, Rom. 15.4. Againe, The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improove, to correct, and to instruct, that the man of God may be absolute beeing made perfecte vnto all good warkes. 2. Tim. 3. 16. The due consideration of these places, doth teach vs,

H that

A Direction, &c.

that the expresse wordes of holy scripture, as they be recorded in the bookeſ
of the olde and new Testament, are the
linely fountaine fro whence the faithful
ministers of Iesus Christ, must draw
all ſound, profitable, and absolute
inſtruction and conſolation for them
ſelues, and for Gods people, which
depend upon his ordinance. Therefor
I holde it very needful, continually to
read the scriptures with reverencē &
prayer: yea to leарne by heart ſuch pla-
ces as make moſt for our particular in-
ſtruction and conſolation. For, a ſi-
place of scripture, remembred or re-
ledged in the heate and height of an
vehement temptation, is like cold wa-
ter cast vpon the flaming fire, to qui-
et and quench the rage thereof; and
Aqua composita, or ſome Quinte-
ſence to reuine one that is fallen into
deadly coaſte. For this cauſe I ha-
gathered together ſome of the mo-
choiſe comfortable places of holy scrip-

A Direction, &c.

ture which are heere and there scat-
red in the former Treatise, with some
other of like nature, that such as are
distressed may more readily turne to
them upon any occasion; and, by often
reading them, become so perfit, as to
haue them at their fingers ende for
their owne comfort and the benefite of
others, according to fit oportunitie. For
conclusion of my weake endeavour, to
ease the diseased conscience, I haue ad-
ded a sweete gracious prayer of the
holy constant Martyr of I E S V S
C H R I S T, Master Iohn Bradford,
as I found it set downe in one of Ma-
ster Perkins workes.

AFF

B



For
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Ho
les: a
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Be
nt no
It
Richa
kes,



AFFLICTIONS VERY BEHOOFEFULL *and profitable unto the Godly.*

BEhold, blessed is the man Job. 5. 17.
whom GOD correcteth: 18.19.
therefore refuse not thou
the chastening of the Al-
mighty.

For hee maketh the wound , and
indeth it vp : he smiteth , and his hands
make whole.

Hee shall deliver thee in sixe trou-
bles: and in the seventh , the euill shall
not touch thee.

Before I was afflicted, I went astray : Ps. 119.
But now I keepe thy word. 67.71.

It is good forme that I haue bee[n
Afflicted , that I maie learne thy sta-
ties,

Comfortable Texts

My sonne refuse not thou the chaste
Prou. 3.11. nning of the Lord, neither bee grieue
12. bee with his correction.

For, the Lord correcteth him whom
he loueth, even as a father doth the chil-
dren in whom he delighteth.

We reioyce in tribulations, knowynge
Rom. 5.3. that tribulation bringeth foorth pa-
4.5. tience, even

And patience experience, and exphat y-
rience hope: and hope maketh not aby-
med, because the loue of God is shedand
broade in our harts, by the holy Ghost that
which is given vnto vs.

Who shall separate vs from the loue
Rom. 8.35. of Christ? shall tribulation, or anguillions
36.37.38. or persecution, or famine, or nakednesse
39. or perill, or sword?

As it is written, for thy sake are we
killed all the day long; wee are confull
ted as sheepe for the slaughter.

Neverthelesse, in all these things we are
more than conquerers through him. For
that loued vs,

For I am perswaded that neithir
death, nor life, nor Angels, nor prin-
cipalities, nor powers, nor things pre-
sent, nor things to come, nor heightes

of Scripture.

nor depth, nor any other creature shall
bee able to separate vs from the loue of
G O D, which is in Christ Iesus our
Lord.

There hath no temptation taken you,
but such as appertaineth to man: & God
is faithful which wil not suffer you to be
tempted aboue that you be able, but wil
euen give the issue with the temptation,
expat that ye may be able to beare it.

It became him, for whom are al things, Heb.3.10.
by whome are all things, seeing 17.18.

Gh that hee brought many children vnto
glorie, that hee should consecrate the
el prince of their saluation through affli-
guictions.

Wherfore in all things it became him
to bee made like vnto his brethren, that
re whee might bee mercifull, and a faith-
full High Priest in things concerning
God, that he might make reconciliation
g for the finnes of the people.

For in that he suffred, & was tempted,
he is able to succour thē that are tēpted.

For we haue not an Hie Priest, which
cannot bee touched with the feeling of
eys pruar infirmities, but in all things was
tempted like vnto vs.

Comfortable Textes

Let vs therefore goe boldly vnto the
throane of grace, that w^e may receiu^e
mercy, and finde gracie to helpe in time
of neede.

2. Tim. 2. It is a true saying; If we be dead with
41.12. him, we also shall liue with him.

If we suffer, w^e shall also raigne with
him.

1 Pet. 1.3. Blessed bee God, euen the Father of
4.5.6.7. our Lord Iesus Christ, which according
to his abundant mercy hath begotte v^e
againe vnto a lively hope, by the resur-
rection of Iesus Christ from the dead,

To an inheritance immortal and vn-
defiled, and that fadeth not away, reser-
ued in heaven for you,

Which are kept by the power of God
through faith vnto saluation, which is
prepared to be shewed in the last time:

Wherein ye reioyce, though now for
a season (if neede require) ye are in hea-
vinessse, through manifolde tentau-
tions.

That the tryall of your faith being
much more precious then gold that per-
isheth (thogh it be tried with fire) might
be found vnto your praise, & honor &
glory, at the appearing of Iesus Christ.

My

of Scripture.

My brethren, count it exceeding ioy Iam.1.2.3.
when you fall into diuers tentations : 52.

Knowing that the trying of your
faith bringeth forth patience.

Blessed is the man that endureth ten-
tation : for when he is tryed , hee shall
receive the crowne of life , which the
Lord hath promised to them that loue
him.

The Lord knoweth how to deliuere
the godly out of temptation , and to re-
serue the vniust vnto the day of iudge-
ment to be punished. 2.Pet.2.9

I will bring the third part throghe the Zac.13.9.
fire, and will fine them as the siluer is fi-
ned, and will try them as golde is tryed:
they shall cal on my name , & I wil heare
them: I will say it is my people , & they
shall say, the Lord is my God.

Then the Angel of the Lord appear- Exo.3.2
ed vnto Moses in a flame of fire out of
the mids of a bush: and he looked and
behold the bush burned with fire, and
the bush was not consumed.

Affliction

Comfortable Textes

*Affliction is the share and portion
of the Lords Elect.*

Mat.16.
24. **I**esus said vnto his Disciples, If any man will followe mee, let him forsake himselfe, and take vp his crosse and follow me.

Act.14.22 **W**e must through many afflictions enter into the kingdome of Heauen.

I account that the afflictions of this present time, are not worthy of the glory, which shall be shewed vnto vs.

Heb.12.8,
9,10,11. **I**f ye be without correction, whereof all are partakers, then are ye bastards, & not sonnes.

Moreover, we haue had the fathers of our bodies, which corrected vs, and wee gave them reuerence: should wee not much rather bee in subiection vnto the Father of spirits, that we may liue?

For they verily for a few daies chasteined vs after their owne pleasure, but he chasteneth vs for our profit, that wee might bee partakers of his holynesse.

Now, no chastifing for the present seemeth to be ioyous, but grieuous: but afterward

of Scripture.

afterward, it bringeth the quiet fruite
of righteousnesse, vnto them which are
thereby exercised.

As many as I loue, I rebuke & chaste. Reu.3.19.

*The Lord will protect and sup-
port his children in all
Distresses.*

B Vt thou Lord art a buckler for me: Psa.3.3,4,
my glorie, and the lifter vp of my 5,6,7,8.
head.

I laid me downe, and slept, and rose
vp againe: for the Lord sustaineſ me.

I will not bee afraide for tenne thou-
ſand of the people, that ſhould beſet
me round about.

O Lord, arife, helpe mee, my God; ſo
r thou ſmitteſt all mine enemys vpon
the cheeke bone: thou haſt broken the
teeth of the wicked.

Saluation belongeth vnto the Lord:
and thy bleſſing is vpon thy people.

I will lay me downe, and alſo ſleepe psa.4.8.
in peace: for thou Lord onely makeſt
me dwell in ſafetie.

Thou didſt draw me out of the womb: psa.2.9.10
thou gaueſt mee hope euen at my Mo-
thers breasts.

I was

Comfortable Texts

I was cast vpon thee, euен from the
wombe ; thou art my God from my mo-
thers belly.

Ps.34. 17. The righteous cry, and the Lord hea-
18.19.20. reth them : and deliuereth them out of
32. all their troubles.

The Lord is neere to them that are of
a contrite heart, and will sauе such as bee
afflicted in spirit.

Great are the troubles of the righte-
ous : but the Lord deliuereth him out of
them all.

Hee keepeth all his bones : not one of
them is broken.

The Lord redeemeth the soules of his
seruants : and none that trust in him shal
perish.

Ps.37. 25. I haue been yong, and am old : yet I
37.39.40. neuer saw the righteous forsaken, nor
his seede begging bread.

Marke the vpright man , and behold
the iust : for the end of that man is peace.

The saluation of the righteous men
shall be of the Lord : He shall bee their
strength in time of trouble.

For the Lord shall helpe them , and
deliuere them ; he shall deliuere them from
the wicked, and sauе them because they
trust

of Scripture.

trust in him.

Cast thy burden vpon the Lord, and he shall nourish thee: he shall not suffer the righteous to fall for euer. Psal. 55.22

Who so dwelleth in the secret of the most high, shall abide in the shadowe of the Almighty. Psal. 91.1. 11.13. 13.

For he shall give his Angels charge ouer thee to keepe thee in all thy waies.

They shall beare thee in their hands, that thou hurte not thy foote against a stone.

Thou shalt walke vpon the Lyon & Aspes the yong Lion, and Dragon shalt thou treade vnder feete.

I will lift mine eyes vnto the moun- taynes, from whence mine helpe shall come. Psal. 121. 1.2.3.4.5. 6.7.8.

My helpe commeth from the Lord, which hath made the Heauen and the Earth.

Hee will not suffer thy foote to slip: for hee that keepeth thee will not slumber.

Behold, hee that keepeth Israel will neither slumber nor sleepe.

The Lord is thy keeper: the Lord is thy shadow at thy right hand.

The

Comfortable Textes.

The sunne shal not smite thee by day,
nor the moone by night.

The Lord shal preserue thee from all
euill : hee shall keepe thy soule.

The Lord shall preserue thy going
out, and thy comming in, from hence-
forthand for ever.

Esa.43.1. But now thus saith the Lord, that cre-
ated thee, O Jacob, and hee that formed
thee O Israel, feare not: for I haue redee-
med thee : I haue called thee by thy
name, thou art mine.

2)Cor.4,8. We are afflicted on euerie side, yet are
9,10,11, we not in distresse: in pouertie; but not
16,17,18. ouercome of pouertie.

We are persecuted, but not forsaken:
cast downe, but perish not.

Euery where wee beare about in our
bodie the dying of the Lord IESVS,
that the life of IESVS might also bee
manifest in our bodies.

For wee which live, are alwayes deli-
vered vnto death for Iesus sake, that the
life of Iesus might bee made manifest in
our mortall flesh.

Therefore wee faint not :but though
our outward man perish, yet the inward
is renewed daily.

For

of Scripture.

For our light affliction, which is but
for a moment, causeth vnto vs a far most
excellent and eternall weight of glory.

*God will regard the Prayers of his ser-
uants, and returne a graci-
ous answere.*

Lord, thou hast heard the desire of **Psal. 10.17**
the poore : thou preparest their
heart: thou bendeſt thine care to them.

Cal vpon me in the day of trouble: so **Psa. 50.15**
will I deliuere thee, and thou shalt glo-
rifie me.

Because thou hearest the prayer, vnto **Psa. 65. 2,**
thee shall all flesh come.

He shall call vpon me, and I wil hear **Psa. 91. 15**
him : I will be with him in trouble : I wil **16.**
deliuere him and glorifie him.

With long life will I satisfie him, and
shewe him my saluation.

The **L O R D** is neere to all that call **Pf. 145. 18**
vpon him : ye a to all that call vpon him **19.**
in truth.

He will fulfill the desire of them that
feare him : he will also heare their crie,
and will sauе them,

Yea before they call I will answere, **Esa. 65. 24**
and

Comfortable Textes.

and whiles they speake I will heare.

**Mat. 7.7.8 Aske, and it shall be giuen you: secke
9.10.11. and you shall finde: knocke, and it shall
be opened vnto you.**

For whosoever asketh, receiueth: and he that seeketh findeth: and to him that knocketh, it shall be opened.

For what man is there among you, which if his sonne ask him bread, would giue him a stone?

³ Or if he aske a fish, will he give him a serpent?

If ye then which are euill, can giue to your children good giftes, how much more shall your Father, which is in heauen, giue good things to them that aske him?

Mat. 21.22 Whatsoeuer yee shall aske in praier, if
ye belieue ye shall receiue it.

Rō. 10. 13. Whosoever shall call upon the name
of the Lord shall be saved.

1. John 5. This is the assurance that we haue in
§4, 15 him, that if we aske any thing according
to his will, he heareth vs,

And if wee know that he heareth vs, whatsoeuer we aske, we know that wee haue the petitions that wee haue desired of him.

of Scripture.

Likewise, the spirit helpeth our infir-
mities : for we know not what to pray - Ro.8.28.
as we ought : but the spirit it self maketh
request for vs with sighs which cannot
be expressed.

But he that searcheth the harts know-
eth what is the meaning of the spirit :
for hee maketh request for the Saints,
according to the will of God.

Also we knowe, that all things worke
together for the best vnto thē that louē
God, euen to them whom hee hath cal-
led of purpose.

*God will perfect the work of his owne
grace in all his Children.*

THou art my servant : I haue chosen
thee, and not cast thee away.

Esa. 41.9.
D. 33.14.

Fear thee not, for I am with thee : be
not afraide, for I am thy G O D : I will
strengthen thee, and helpe thee, and su-
Rauue thee with the right hand of my
justice.

For I the Lord thy God will hold thy
right hand, saying vnto thee, Fear not,
I will helpe thee.

Fear not, thou worme Jacob, and yee

I

Comfortable Texts

men of Israel : I will helpe thee, saith the Lord thy Redemer, the holy one of Israel.

Esa. 49. 13 Reioyce O Heauens : and be ioyfull
14. 15. 16. O Earth : burst forth into praise, O yee
Mountaines : for God hath comforted
his people, and will haue mercy on his
afflicted.

But Zion said, The L O R D hath for-
saken me, and my Lord hath forgotten
mee.

Can a woman forget her childe, and
not haue compassion on the sonne of her
wombe? though they shoulde forget, yet
will not I forsake thee.

Behold, I haue grauen thee vpon the
palme of mine hands ; thy wals are eu-
in my sight.

Ela. 34. 7. For a little while I haue forsaken thee
8, 9, 10. but with great compassion will I gather
thee.

For a moment in mine anger I hid my
face from thee for a little season; but with
everlasting mercie haue I had compas-
sion on thee, sayth the Lord thy Re-
deemer.

For this is vnto mee as the waters
Noe : for as I haue sworne that the wa-

of Scripture.

ters of Noah should no more go ouer the earth: so haue I sworne, that I would not be angry with thee nor rebuke thee.

For the Mountaines shall remoue,
and the hills shal fal down: but my mercie
shall not depart from thee, neither
shall the couenant of my peace fall away
saith the Lord, that hath compassion
on thee.

Forasmuch as hee loued his owne
which were in the world, vnto the end Ioh. 13.1.
he loued them.

For, the gifts and calling of God, are
without repentance. Ro. xi. 29.

God is faithfull, by whom ye are called
vnto the fellowship of his son. I E S V S 1 Cor. i. 2
C H R I S T our Lord.

Faithfull is he which hath called you, 1 Thes. 5.9
which will also doe it.

Euery good giuing, and euery perfect
gift is from aboue, and commeth downe
from the Father of lights, with whom is Iam. 1.17.
no variablenesse, neither shadowing by
turning.

Comfortable Textes

*Every repentant Sinner shall bee
bee pardoned.*

Psal. 32.1.
2.5. **B**lessed is he whose wickednes is forgiuen, and whose sinne is covered.

Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

I acknowledged my sin vnto thee, neither hid I mine iniquitie: for I thought, I will confess against thy selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne.

Psa. 103.2.
3.8,9, 10, 11. **M**y soule praise thou the Lord, and forger not all his benefits.

11,12,13. **W**hich forgiueth all thine iniquitie, & 84. **h**ealeth all thine infirmities.

The Lord is full of compassion and mercie, slowe to anger, and of great kindness.

He will not alway chide, neither keepeth his anger for ever.

He hath not dealt with vs after our sins, nor rewarded vs after our iniquities.

For, as high as the Heauen is above the Earth: so great is his mercie toward them that search him,

of Scripture.

As farre as the East is from the West;
so farre hath he remouued our sins from
vs.

As a Father hath compassion on his
children: so hath the Lord compassion
on them that feare him.

For he knoweth wherof we be made,
he remembreth we are but dust.

He that hideth his sins shall not pro- Pro.28.13
sper: but hee that confesseth and forsa-
keth them shall haue mercie.

Wash you, make you cleane: take a- Esa.1.16
way the euil of your works from before
mine eyes: cease to doe euill, learne to
doe well. 17.18.

Come now and let vs reason together,
saith the Lord; though your sins were
as crimson, they shall bee made white
as snow, though they were red like scar-
let, they shall be white as wooll.

Comfort yee, comfort yee my peo- Esa.40.1.8.
ple, will your God say: Speake comfor-
tably to Ierusalem, and crie vnto her
that her warfare is accomplished, that
her iniquitie is pardoned, for shee hath
received of the Lords hand double for
all her sinnes.

Let the wicked forfake his wayes, &c Esa.55.7.

Comfortable Textes

the vnrighþeous his owne imaginacions,
and turne vnto the Lord , and hee will
haue mercy vpon him , and to our God,
for he is readie to forgive.

Esa. 66. 2. To him will I looke, euē to him that
is poore and of a contrite spirit, & trem-
bleth at my words.

Ier. 3.12. O ye disobedient children returne, &
I will heale your rebellions : behold we
come vnto thee , for thou art the Lord
our God.

And the Lord said vnto me, Goe thro-
rough the mids of the City, euē through
the mids of Ierusalem, & set a mark vp-
on the foreheads of them that mourne
and crie, for all the abominacions that
be done in the mids thereof. Ezekiel. 9.
Verse, 4.

Ezek. 18. If the wicked will returne from all his
sinnes that he hath committed, and keep
all my statutes and do that which is law-
full and right, hee shall surely liue, and
shall not die.

All his transgresſions that hee hath
committed, they shall not be mentioned
vnto him : but in his righþeousnesse that
hee hath done, he shall liue.

Cast away all your transgresſions
where-

of Scripture.

whereby yee haue transgressed ; and make you a new heart , and a new spirit : for why will yee die , O house of Israel ?

For I desire not the death of him that dieth , saith the Lord God : cause therefore one another to returne , and liue ye .

O Israel , returne vnto the Lord thy God : for thou hast fallen by thine ini- 3. quicie .

Take vnto you words , and turne to the Lord , and say vnto him , Take away all iniquitie , & receive vs graciously : so will we render the calues of our lips .

Come vnto me all ye that are wearie , and laden : and I will ease you . Ma. xi. 28

This is a true saying , and by all means worthy to be receiued , that Iesus Christ came into the World to save sinners , of whome I am the chiefe . 15. 16. Tim. i.

Notwithstanding , for this cause I was received to mercy , that Iesus Christ shold first shew on me all long suffering , vnto the example of them , which shal in time to come beleue in him vnto eternal life .

If wee acknowledge our sinnes , God is faithful & iust to forgiue vs our sins , & 1. Joh. 1. 9. to cleanse vs from all vnrighcousnesse .

Comfortable Texts

Ioh. 2.1.3. If any man sin, we haue an Aduocate with the father, I E S V S C H R I S T the iust.

And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.

Gods Ministers Physicians for troubled soules.

Iob. 33.15 In dreams & visions of the night when sleepe falleth vpon men, and they sleepe vpon their beds.

15 Then hee openeth the eares of men, even by their corrections which he had sealed,

17 That hee might cause man to turne away from his enterprise, &c.

19 He is also stricken with sorrow vpon his bed, and the griefe of his bones is sore, &c.

22 So his soule draweth to the graue, and his life to the buriers.

23 If there bee a messenger with him, or an Interpreter one of a thousand, to declare vnto man his righteousness,

24 Then will he haue mercie vpon him, and will say, Deliver him, that he go not downe

of Scripture.

downe into the pit: for I haue receiuued
a reconciliation.

25

Then shall his flesh bee as fresh as a
childe, and shall returne as in the daies
of his youth.

26

Hee shall pray vnto God, and he will
be fauourable vnto him, and he shall see
his face with ioy: for hee will tender
vnto man his righteousnesse,

27

Hee looketh vpon men, and if one
say, I haue sinned, and peruertert righ-
teousnesse, and it did not profit me?

28

Hee will deliuer his soule from going
into the pit, and his life shall see the
light.

29

Loe, all these things will God worke
twise or thrise with a man;

30

That hee may turne backe his soule
from the pit, to be illuminate in the light
of the living.

Es. 50.4.

The Lord G O D hath giuen mee a
tongue of the learned, that I should
know to minister a word in time to him
that is wearie.

When thou art conuerted, strengthen thy brethren.
Lu. 22.32.

2. Co. 1.3-4.

Blessed be God, euен the Father of our
Lord Iesus Christ, euен the Father of
mercies,

Comfortable Texts

mercies, and the God of all comfort, which comforteth vs in al our tribulations, that we may be able to comfort them which are in any affliction, by the comfort wherewith wee our selues are comforted of God.

2.Cor.5.
19,20.

God was in Christ, and reconciled the world to himself, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

Now then wee are ambassadors for Christ: as though God did beseech you through vs, wee pray you in Christ's stead, that ye be reconciled to God.

A comfortable Prayer for the afflicted.

Lord God and deere Father,
what shall I say, that feele all
things to bee in maner with
me as in the wicket? Blinde
is my minde, crooked is my
will, and peruerse concupiscence is in
me as a spring of stinking puddle. O
how faint is my faith in me? how little
is my loue to thee, and thy people? how
great is my selfe-loue? how hard is my
hart? By reason wheroft I am moued
to doubt of thy goddesse toward mee,
whether thou art my mercifull father, &
whether I bee thy child or no. Indeed,
worthily might I doubt, if that the ha-
ving of these were the cause, and not the
fruit rather of thy children. The cause
why thou art my father is thy mercifull
goddesse, grace, and truthe in Christ Je-
sus, which cannot but remaine for ever.
In respect wheroft thou hast born me this
good will to bring mee into thy Church
by baptisme, and so accept mee into the
number of thy children, that I might
be faulfull, obedient, & innocent:
and

The Prayer.

and to cal me diuers times by the min-
istray of thy word into thy kingdome, be-
tunes the innumerable other benefits al-
waies hitherto poured vpon me. All which
thou hast don of this thy good will, which
thou of thine owne mercy barest to me
in Christ before the world was made.
The which thing as thou requirest
straitely that I shold believe without
doubting: so wouldest thou that in all my
needs I shold come vnto thee as to a
father, & make my moane wout mistrust
of being heard in thy good time, as now
shal make for my comfort. Loe therefore
to thee deere father I come through thy
son our Lord, our mediator & Advocate
Jesus Christ, who sitteth at thy right
hand making intercession for me. I pray
thee of thy great goodnes and mercy in
Christ to be merciful to me a sinner, & I
may indeed feele thy sweet mercy as a
child. The tyme (O deere father) I am
point not: but I pray thee, that I may
hope still expect & leke for thy helpe,
hope that as for a little while thou
left me; so thou wilt come & visit me
that in thy great mercie, wherof I have
great neede by reason of my great
sorrie. Thou art wont for a little

The Prayer.

In thine anger, to hide thy face fro them
whom thou louest: But surely (O Re-
deemer) in eternall mercies thou wylt
she to thy compassions. For when thou
leauest vs O Lord, thou doest not leau
vs very long, neither doest thou leau vs
to out losse, but to our lucre and aduan-
tage: euен that thy holy spirit with bi-
gger portion of thy power & vertue may
lighten and cheere vs, that the want of
feeling of our sorow may be recompens-
ed plentifullly with the lively sent of ha-
ving thee to our eternall joy: and there-
fore thou swarest that in thine everlast-
ing mercie thou wylt have compas-
sion on vs. Of which thing to the end we
might be most assured, thine orh is to be
marked: for thou saist: As I haue sworn,
that I wil never bring any more the wa-
ters to drowne the world: So haue I
sworne, that I wil never more be angry
with thee, nor reprooue thee. The moun-
tes shall remoue, and the hilles shall
downe: but thy louing kindnesse
will not moue, and the bond of thy
mercy shall not forfite thee. Thus sapest
the Lord one merciful Redeemer.
Further, therfore I pray thee re-
met eu'en for thine obane truch and

successes

The Prayer.

mercies sake, thy promise and everlast-
ing covenant which in thy good time
I pray thee write in my hart, that I may
know thee to be the only God, and Jesus
Christ whom thou hast sent; that I may
lour thee with all my heart for euer; that
I may lorumy people for thy sake, that
I may bee holy in thy sight through
Christ: that I may alwaies hat onely
true against sinne, but also overcome
the same dayly more and more as thy
children doe; aboue all things deiting
the sanctification of thy name, the com-
ming of thy kingdome, the doyng of thy
will on earth as it is in heauen, &c.
through Jesus Christ our Re-
deemer, Mediator,
and Aduocate,
Amen.

FINIS.



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